

# Calvinist Contact

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## Thinkbit

*Talking about love doesn't make people loving any more than talking about sugar makes them a slice of cake.*

Vernon Howard

## Westminster Institute examines journalism ethics

Robert VanderVennen

LONDON, Ont. — "Journalism is the ultimate democratic act," CBC broadcaster Peter Gzowski recently told 500 people gathered to celebrate the 10th anniversary of the Westminster Institute for Ethics and Human Values, located in London on the campus of the University of Western Ontario.

Gzowski stressed the importance of individual liberty in contrast to the rights of the group, and was critical of the "rush for legislative answers to ethical questions." He committed himself to help pose the right questions to those working on the ethics of journalism.

To celebrate its anniversary the

Westminster Institute convened a conference on journalism ethics, keynoted by Gzowski's talk. The conference aimed to provide a forum in which practising journalists could discuss some of the more pressing ethical issues in journalism today.

Among the speakers at the conference was Henry Overduin, adjunct professor at Western's Graduate School of Journalism and doctoral candidate in the university's philosophy department. Overduin teamed with Professor Stuart Adam of Carlton University to present a paper on "Making Ethical Sense of Journalism."

Workshops were led by leading Canadian newspaper publishers and

reporters. The final session was a panel discussion on three specific cases, each illustrating a different ethical issue. One of those is summarized as follows:

*Last year a community newspaper published an article under the headline "Local Teacher Served Time for Sexual Assaults." The article said that a teacher who recently moved to the community had been convicted and served a year in prison for sexually assaulting two 14-year-old females in another province.*

*The teacher complained that the newspaper had violated his privacy, subjected his wife and children to harassment, interfered with his progress in therapy and made it*

*impossible for him to continue teaching in the community.*

*The newspaper argued that the community had the right to know the background of a teacher who had close contact with children.*

The Westminster Institute sponsored this conference, and is planning a conference in May on health care ethics, as part of its mandate to bring before the public ethical issues that affect everyone.

— from reports by Abbyann Lynch and Jocelyn Downie

## Ethiopians and other Africans still starving: group solicits help

Marian Van Til

WINNIPEG — "Out of sight, out of mind" seems to be the case regarding the food situation in parts of Africa, especially Ethiopia. But just because North Americans and their news media are virtually ignoring current food needs does not mean there are not still millions starving in Africa, say those familiar with the circumstances.

Bert Loewen, executive director of Canadian Foodgrains Bank (CFGB),

describes the situation in northern Ethiopia as worse than the disastrous 1984-85 drought which made headlines around the world and in which thousands died of starvation.

Authorities agree that three to four million people in Eritrea and Tigray desperately need food supplies. And those authorities estimate that at least 1½ million of Ethiopia's famine-afflicted population live in areas outside the government's control and are,

therefore, accessible only through cross-border operations from the Sudan.

The CFGB is trying to address this horrendous food problem. Says Bert Loewen, "With the dire need in Africa, particularly in Angola and northern Ethiopia, the Canadian Foodgrains Bank is putting out every effort to let the supporting constituency, particularly farmers, know of the urgent need for donated grain."

In southern Angola, rain shortages this year have caused massive crop failures — 65 to 95 per cent failures — in what is normally the "bread basket" of that country.

Until the new harvest in May there will be an urgent need for emergency food aid in Angola, explains Loewen. Canadian officials have confirmed that at least 200,000 people are trying to live with serious hunger; refugees and children are affected most severely.

## Government matches funds 3:1

The CFGB needs 15,000 metric tons of donated grain to fulfil food aid commitments made at the beginning of its Fall 1989 Grain Drive. The organization still needs 7,000 tons — by March 31 — to reach its goal.

Loewen urges any farmers who can donate grain to contact their local elevator manager. He points out that the Canadian International Development Agency (CIDA) matches grain and cash donations "at a generous 3:1 ratio."

The Canadian Foodgrains Bank is a non-profit interchurch group which co-ordinates the collecting and transporting of foodgrains to countries in need. Its member churches and church agencies are: the Canadian Baptist Federation, Canadian Lutheran World Relief, Christian and Missionary Alliance, Christian Reformed World Relief Committee, Church of the Nazarene Canada, Evangelical Church in Canada, Mennonite Central Committee, Pentecostal Assemblies of Canada and the United Church of Canada.



Ethiopian children receive a rationed meal provided by a world diaconal organization.

Photo: C.C. files



Music Review

Songs of Rejoicing: Hymns for Worship, Meditation and Praise

Eileen Vanderzwan

*Songs of Rejoicing* is not just another new hymnal. It is innovative and exciting. What makes this book so unique is that it presents quality music written by people that are our contemporaries. Contributors to the hymnal vary from those who have written music for their local congregations and whose work is seen in print for the first time, to more established poets and composers who have already, through past contributions, been beneficial to Christians by way of their work. All of these have taken seriously the call to "sing a new song to the Lord."

When the work to compile a new hymnal began and the committee advertised for submissions, it received far more than expected. The response of people of Reformed as well as other Christian traditions was so enthusiastic that the finished product became one of ecumenical character, expressing the unity of the Church universal.

This hymnal was created as a supplement to the other old or new hymnals that the churches are already using. It is worthwhile for ministers, directors of music, choir directors and those teaching children. Anyone involved with worship

looking for contemporary music with words that so meaningfully express our faith walk with God and our responsibilities in this world and to people around us, will find *Songs of Rejoicing* inspiring. Commenting on the need for such a hymnal, one of its editors, David Schaap stated, "Churches today demand and want new forms of expression in worship. The Psalmist tells us to 'sing a new song' and those leading worship desire to do just that."

For children too

This hymnal contains hymns for the church year, Bible songs, hymns for the church in the world and the church in worship including songs for baptism, Lord's Supper, and funerals as well as openings, responses and doxologies. There are many songs which are easy and delightful for children to sing, songs with simple melodies and accompaniments and contemporary rhythms. There is a selection of solo and choral music, each of which can contribute to the worship of the Lord in new and meaningful ways.

On working my way through *Songs of Rejoicing* I have become excited. I see the book

as a useful resource for myself as a director of music and a choir director. I know that it will inspire both those who sing and those who listen as we strive to make our worship

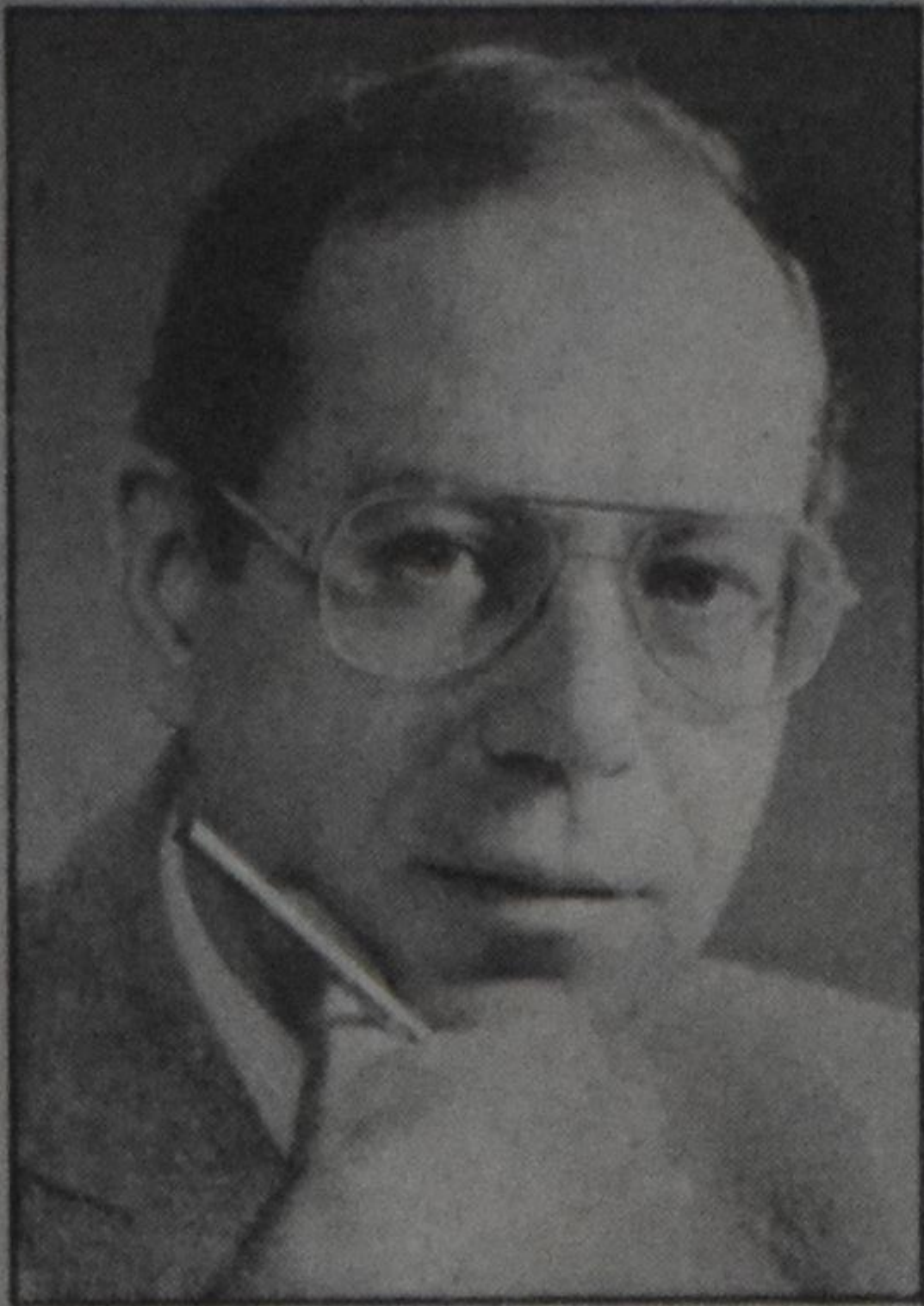
together as believers and our lives more dedicated to the God who gives us reason for both.

Eileen Vanderzwan is director of music at Grace Christian Reformed Church, Scarborough, Ont. and director of the Durham Chamber Choral Society.

*Songs of Rejoicing: Hymns for Worship, Meditation and Praise* is available from: New Creations, P.O. Box 2415, Grand Rapids, MI 49501.

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



What happened to Canada's generosity?

With all the pre-budget jitters about spending cuts, Finance Minister Michael Wilson probably thinks Canadians are satisfied that he didn't take another slice from foreign aid. Perhaps he's right. But if so, it's a pity.

There are none so needy as those we help with our foreign aid budget. And there are few nations so wealthy as Canada in terms of money, education and talents, and, therefore, so capable of helping those in need.

Who can argue that we have done enough? Yet Wilson is in the process of cutting back Canada's contribution to foreign aid. He is reducing the percentage that we set aside from our lavish standard of living to help the poorest of the poor.

For years Canada gradually increased budgets for foreign aid, aiming to eventually get to a United Nation's target of contributing seven-tenths of one per cent of our Gross National Product. Yes, that's right. Not a tithe, not even a tenth of a tithe. A mere seven-tenths of one per cent.

Waning commitment

Between 1983 and 1989, Canada moved towards that goal, increasing foreign aid budgets by an average of seven per cent per year. Twice that brought our giving up to half of one per cent of the Gross National Product. As recently as a year ago, federal politicians said we would continue to aim to improve our record — to .6 per cent by 1995 and to .7 per cent by year 2000.

Given those commitments, those who run development projects — including, for example, the Christian Reformed World Relief Committee (CRWRC) — felt they could lay out longer-term plans because they could count on the combination of generosity from church members and matching funds from the Canadian International Development Agency (CIDA).

Then came Wilson's budget last April and cuts that amounted to about \$1.8 billion over five years. But Wilson did not draw attention to the fact that spending was supposed to increase, not be cut. Had Canada stuck with its promises, funding should have been \$3 billion in 1989-90. Instead, Wilson's budget pared it to \$2.4 billion — a much deeper cut than he left Canadians understanding from his April budget.

What Canadian farm group would stand for that kind of consultation? What would Canadians say if Wilson sliced 20 per cent from

old age security, family allowances, Medicare or education? Yet the pain Canadians would experience from those kinds of cuts is nothing compared with the pain that many more millions are feeling around the world as a result of Wilson's cuts in foreign aid.

Wilson's most recent budget continues that type of pain.

We Canadians like to pride ourselves on our generosity, our compassion and our moderate stance in world affairs. Yet Wilson's budget for foreign aid exposes us as self-centred, greedy and callous in the face of obvious need.

The North-South Institute, a kind of watchdog on Canadian relations with poor countries, cites some examples of what the cuts mean.

In southern Sudan, Oxfam-Canada had to give up a project to inoculate 150,000 cattle against rinderpest. So we condemn those farmers to a continuation of their struggle with disease. We held out hope with our technology and now we have cancelled it.

In northern Nigeria, CUSO had to shelve a \$5-million program to install drinking-water wells in 100 villages. In Bangladesh, InterPares had to give up on the second stage of a project to help local people build rickshaws. CIDA refused a \$650,000 request to organize 2,000 rickshaw drivers into co-operatives with revolving credit so they could own their own vehicles. What hope do we leave these people?

In Peru, Pueblito Canada had to cut funding for a primary health care project just begun in the slums of Lima. Let them suffer and die.

We must act

What can we do? First, we can continue our personal support for overseas aid projects through agencies such as CRWRC, the Canadian Foodgrains Bank and the Mennonite Central Committee. It's needed now more than ever.

Second, we can raise our voices, as individuals and as members of organizations such as our local congregations, the Christian Farmers Federation, the Ontario Federation of Agriculture and comparable groups in other parts of Canada.

We can speak about these matters with each other. And we can approach our politicians. Or we can remain silent. And in our silence, condone the cuts — and the suffering.

Jim Romahn is farm editor for the Kitchener-Waterloo Record and lives in Kitchener, Ont.

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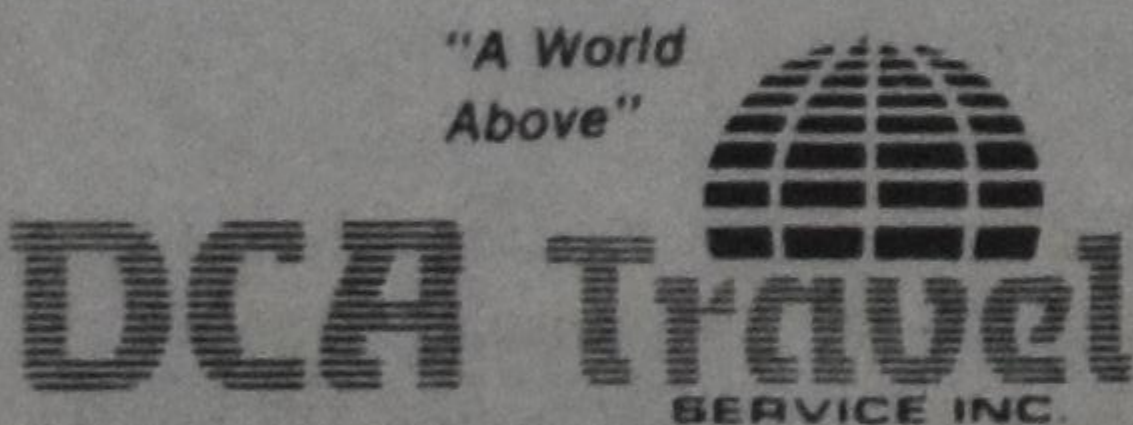
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There was some "kibitzing" just after the budget was unveiled, but then attention focused again on our constitutional crisis. The Quebec Liberals were already conducting Meech Lake's wake with vague hints about a different arrangement of cohabitation. "Alternate scenarios," they were called. Premier Bourassa fanned the flames of the debate with the emotional tone of his "never-on-bended-knee" address to the faithful.

In the meantime the English-only zealots also kept turning up the heat. Even Premier McKenna's choice of words was not very conciliatory. He accused Mr. Bourassa of blackmail, which reminded one of that old kettle and pot proverb. All in all, what this country needs is not so much a good five-cent cigar as a lot of calm common sense. Monsieur, who in his earlier career was a mediator of repute, must get these provincial "premier donna's" together and tell them to think of the country rather than counting noses for the next provincial election.

At this point I will summarize the contents of the accord, and I emphasize "accord," because the provincial premiers put their John Henrys on it. Quebec would be a distinct society; provinces would have a voice in the appointment of senators, Supreme Court judges and national shared-cost programs. That's about it. The territories have a beef about the fact that their eventual provincehood could be vetoed. The First Nations have a beef about the lack of recognition of their rights in the document, and women's organizations are also complaining about being neglected in the accord. Are those insurmountable difficulties? If we see that West Germany can be joined to East Germany, is it then unreasonable to expect that Manitoba can live in the same nation with Quebec? Somehow, I suspect that the language issue is basic to all this bickering. Well, enough already.

Monsieur, mindful of the fact that his government's popularity descended like a parachutist in a free fall, performed the oldest trick in the book: a cabinet shuffle. Some moved up, some moved down, and Mr. Bernard Valcourt is back. This time he is Minister of Fisheries, a very difficult portfolio. Fish stock in the Atlantic is dwindling and on the West Coast the government did not fare very well in the fishery trade dispute with the U.S. In the fishing

industry there is discontent from coast to coast. Trade Minister John Crosbie is not a beloved figure among those who fish either. It must be said that Monsieur took the blame for Tory unpopularity like a man: "Mea culpa," he said, "Mea maxima culpa."

The largest nuclear energy plant ever built in Canada has been given permission to put its reactors into overdrive. Each of Ontario Hydro's four reactors at the Darlington power station will begin to generate electricity at peak capacity. Canadians are inveterate energy consumers. We don't know where to put the radioactive waste, but that does not seem to bother many of us. We just turn up the juice.

Some Ottawa complaints: MPs and senators are upset about the snooping of the RCMP. It seems the RCMP is even checking whether the members are calling their spouses back home on the office phone which is a no-no. Pat Nowlan, MP from Nova Scotia is complaining about the no-smoking signs in the Parliament lobbies. And at a recent reception given by Finance Minister Wilson, powerful people in attendance complained about the fact that no smoked salmon was served. I have complained to my wife about that too. I guess the protestors at Wilson's office will have as much success as I have. No smoked salmon at 342 Arrowhead Place and no smoked salmon in Wilson's office. New Year's Eve, maybe.

In a classic case of "Don't count your chickens before they're hatched," voters in Nicaragua, against all predictions, gave President Daniel Ortega the heave-ho. The president-elect is Violetta Chamorro who received a lot of U.S. dollars to support her campaign. She leads a coalition of political parties as diverse as

New Age philosophies. The election was watched over by international observers who seemed almost to outnumber the voters at times.

Good old Ronnie Reagan gave testimony about the Iran-Contra scam for the upcoming trial of John Poindexter. Reagan, who could not remember very much, used an argument that sounded somewhat familiar: "Ich habe es nicht gewissen" ("I didn't know").

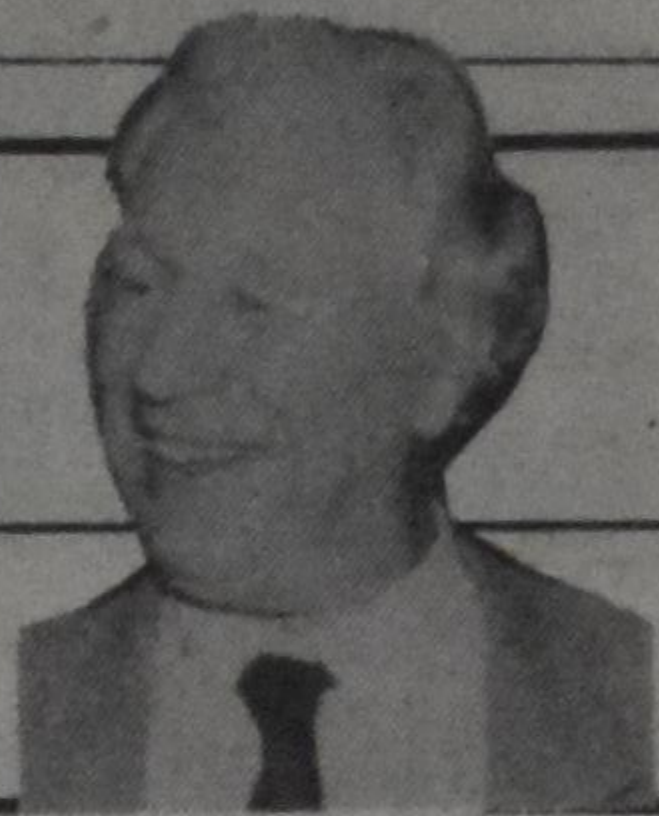
Everybody is getting in on the East Germany-West Germany jigsaw puzzle. Reunification is, of course, inevitable, but where do you put a reunified Germany? In the Warsaw Pact? Not on your red rubles, say the NATO allies. In NATO then? *Nyet*, and 500 more *nyets*, answer the converted, new-and-improved comrades. Germany a neutral buffer zone? Ha, ha! Kohl and Bush huddled at Camp Davis, and threw a number of possibilities at each other. None would stick. Neither does the prospect of hard competitive work bring all East German citizens to a state of rapture.

External Affairs Minister Joe Clark was on the road again. Zambia is where he earnestly advised the ANC to lay down its weapons. Clark will also meet with Nelson Mandela and again invite him to come to Canada.

Moscow citizens turned out in the hundreds of thousands to demonstrate for reforms. Riot police stood by, remembering the good old times and itching to lay their billy sticks on a few backs. Alas for the comrades, that time is as gone — as are women wearing pedalpushers. One does wonder, though, whether the demonstrations are for political reform or for decent toilet paper and for sausage in the pan. The interview I

Pressreview

Carl D. Tuyl



watched on TV concentrated on the latter.

In Lithuania, voters did not hesitate to retire their communist regime. Instead, they voted for reform candidates who are in favour of secession from the Soviet Union. Poland's Lech Walesa had a word of advice for Gorbachev: dismantle the whole Soviet federation and start all over again. Easier said than done.

This is just about the time of year when I could be tempted to go to some place in this world where snow is as unknown as Mrs. Einstein's theory of relativity among Beluga

whales; or as unheard of as Christian Reformed theories of headship among some South Pacific matriarchical tribe. It is snowing again here. The groundhog that on Feb. 2 predicted an early spring was suffering from a hibernation hangover. I shall, however, courageously keep putting my cold fingers to the keyboard and banish all thoughts of bikini beaches, banana trees and cold beverages. Instead I shall have to concentrate on the necessities of life: warm feet and a cool head. All the while watching the price of smoked salmon, of course.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

For Calendar of Events see page 19

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## Do we still want to fly in formation?

I have just returned from a three-day conference called "Serving Christ in the Nineties." It was held in the magic, wintry wonderland of Muskoka, 250 kilometres north of Toronto. The conference was the brainchild of Gerald Vandezande, a strong advocate of Christian social and political involvement. Gerald conceived of the idea of holding a conference when he was lying in a hospital bed in Toronto General, recuperating from quadruple heart bypass surgery. When most others in his condition would have focused mainly on the state of the physical body, Gerald went a little further to dwell on the state of the Body of Christ. His preoccupation is a sign of a true Christian leader.

At the conference, some honest fears were expressed by members of the clergy about where the Church of Christ is going. One of them said with much passion that he is afraid that the Reformed community is losing its vision. It seemed to him that the sons and daughters are not prophesying, the old men have stopped dreaming dreams and the young men are not seeing visions. Others were more optimistic and were of the opinion that the spirit is still moving strongly and that the vision of living "Kingdom lives" is still very much alive. Gerald Vandezande said that the vision itself never dies, but it may pass from one community to another.

Among the many observations made at the conference was a concern for continued leadership and active membership in the Reformed and Christian community. This is a valid concern, it seems to me. Where there is a leadership crisis, as there seems to be in many segments of society today, and where a community shows signs of disintegration and fragmentation, vision has a hard time surviving. Vision requires a community of several leaders and many active and responsive members. You'll never find a high mountain in the middle of the prairies. You will find a high mountain only where there are other mountains and foothills. Consequently, the view (or vision) is much better in the Rockies than it is in the Holland Marsh, north of Toronto. (That's only a metaphor, not a parable!)

### Encouraging each other

During the second day of the conference, Sid Couperus, pastor of the New Life Christian Reformed Church in Guelph, Ont., led a worship service. He preached on the need for Christians to encourage one another, especially their leaders, and to imitate the humble and serving attitude of Christ as it is portrayed in Philippians 2:1-11.

Few of those present will quickly forget the vivid metaphor he used of geese flying in V-formation. While the geese fly overhead, you can hear them honk, said Couperus. What they are really doing is encouraging one another and saying to the goose leading the formation: "Honk, honk, keep it up, you're doing fine; honk, honk." Couperus flapped his arms and let out a few encouraging honks as he made his point. During the rest of the conference one could hear the occasional honk from the audience when someone made a good suggestion.

The question of leadership also came up during an emotional but wonderfully healing encounter at one workshop plenary session. Vandezande pointed out that the vision of the Lordship of Christ as it came to expression in the "Reformational" branch of the Reformed community had not always found ready acceptance. He added that when the Christian Labour Association fought the Labour Board on having to drop a reference to the Bible in their constitution, the majority of Christian Reformed pastors who were involved or spoke up favoured dropping the

reference. There was already a crisis of leadership in the 1960s, according to Vandezande.

### Ambassadors for Christ

In a private discussion with Vandezande, he and I noted the reluctance among Christians to be identified with a specific group. Some don't want to be coloured for fear of being branded. Others think one can give more effective leadership if there is a fair degree of detachment from organizations that have a definite agenda. This degree of detachment increases with those organizations that break new ground.

No doubt Christians need to develop personal integrity and not allow themselves to become groupies. But it is not healthy for the individual and the community when there is a general unwillingness to fly in formation. People who contract a severe case of anti-honk become obstacles to the coming of the Kingdom of Heaven.

The Church of Christ is a body that's on the move. When a community gets stuck on cataloguing the personality flaws of its leaders, it cannot concentrate on reaching the goal it sets before itself.

While on his hospital bed, Vandezande had plenty of time to reflect and feed on the Word of God. He shared with us how II Corinthians 5:11-21 expressed his personal concern for the ministry of reconciliation, which in his estimation includes all cultural and social activities done on behalf of Christ. By having this passage read to the meeting, Vandezande echoed the words of the apostle Paul: "If we are out of our mind, it is for the sake of God; if we are in our right mind, it is for you .... We are, therefore, Christ's ambassadors, as though God were making his appeal through us."

### Community fragmentation

Whereas in the past, flying in formation was made difficult by the resistance of those who either disliked flying or wanted to fly in a different direction, the times we live in produce forces that hinder the process even more. This is a time of fragmentation and dislocation. When social groups break up, leadership becomes ineffective and vision begins to perish.

There are so many forces at work today that fragment the Christian community. Some of them have to do with the family — hectic work and activity schedules, separation and divorce, isolating forms of entertainment; some of them concern the society at large — news that comes in isolated bits, technology that speeds up the pace of life and cars that keep us from meeting people.

Do we still take time to read books and articles that deepen our insight and challenge our hearts and minds? Do we spend time with each other in the foothills of discussion and challenge in preparation for mountain climbing?

One thing is certain. We need from each other all the encouragement we can get. The Muskoka conference laid the groundwork for this. Eighty people took out time to give expression to their hopes and fears for the future. There was a positive spirit of wanting to listen to each other and of wanting to face the challenges of the '90s together.

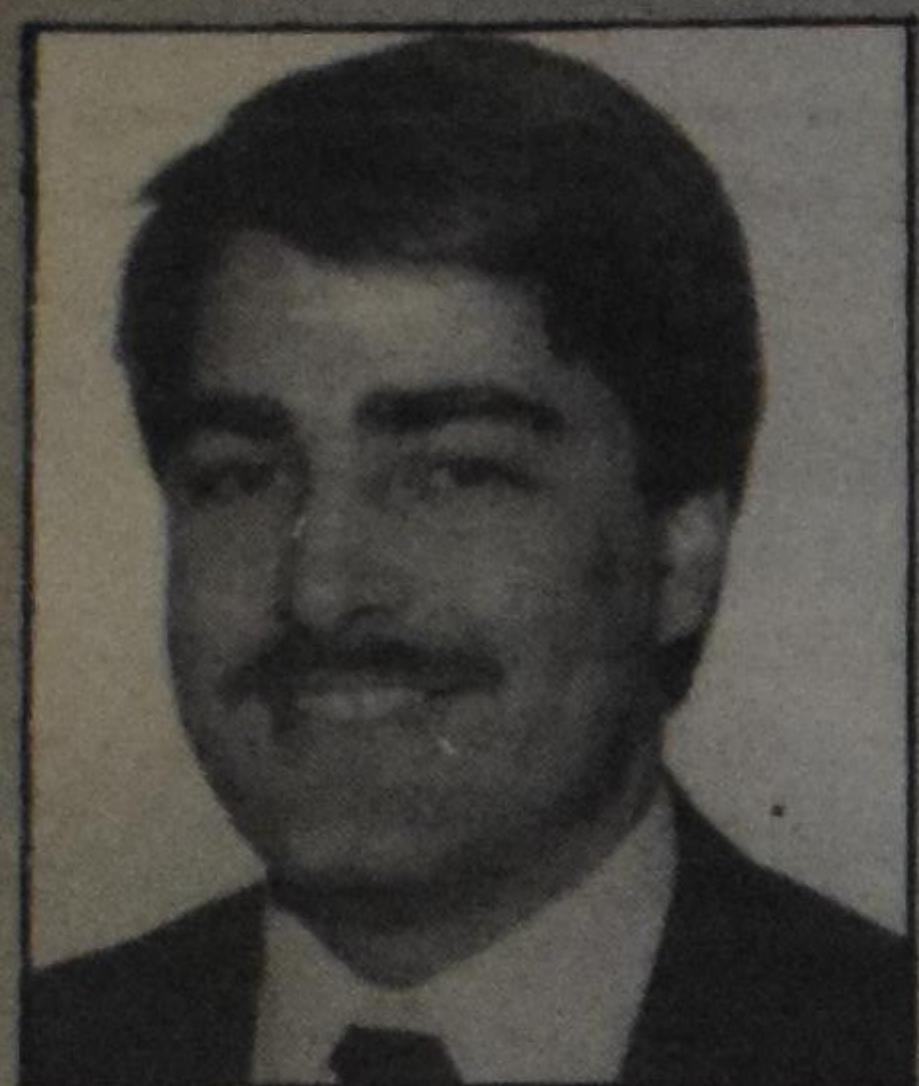
If in the coming months someone in your church lets out a honk during the sermon, don't be alarmed. It's merely a Muskoka conferee, encouraging the preacher and calling out to all the others to fly in formation.

(See future issue for a more complete coverage of the "Serving Christ in the Nineties" conference.)

BW



## FETISHES/DAVE FEDDES



## A deadly tolerance

The Rev. Dalton Blackmore wrote in a recent letter to the *London Free Press* (Feb. 17, 1990):

*I am a retired United Church minister, ... I have two adult children who would have benefited greatly from learning about all the religions in Canada, including the Native Indian religion. It would not have bothered me in the least if either of my children had chosen to follow a non-Christian religion if that was how their spiritual needs were going to be met. As a Christian, I do not in the least feel superior to people of other faiths.*

The Apostle Paul also wrote a few letters. In his first letter to the Corinthians, he wrote: "If anyone does not love the Lord — a curse be on him" (1 Cor. 16:22). To the Galatians, he declared:

*But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned (Gal. 1:8-9)*

If Paul were to write an epistle to the Canadians or a letter to the editor today, he would still say this.

Jesus himself proclaimed: "I am the Way, the Truth, and the Life. No one comes to the Father except through me" (John 14:6) Yet today many believe in the universal Fatherhood of God. Jesus, however, said something else: "Why is my language not clear to you? Because you are unable to hear what I say. You belong to your father, the devil ... The one who belongs to God hears what God says. The reason you do not hear is that you do not belong to God" (John 8:43,44,47).

## A demanding faith

Paul and Jesus sound rather harsh, especially compared to the genial Rev. Blackmore. These are the days of dialogue and mutual tolerance, not confrontation. The Rev. Blackmore is not the only preacher who no longer proclaims Jesus as the only way to God. Even some Reformed and evangelical Christians are reluctant to confront other religions or mention hell. Many of them still believe that people without Jesus perish forever. But they are too nice to say so.

Granted, some Christians are too narrow and harsh, condemning to hell anyone who disagrees with a particular point of doctrine. But for many others, the opposite is the case: they tolerate any religious viewpoint as a legitimate faith so long as it "meets your spiritual needs." Jesus is just one way among many.

There is nothing kind or tolerant about pretending that one religion is as good as another. There is only one Great Physician of the human soul. All others are quacks, offering poisons or placebos. A curse is on them and on all who seek help from them. Only Jesus saves.

Those who stop declaring this fact often stop believing it. Soon the blind are leading the blind on a comfortable stroll down a broad road. They follow the sweet sounds of a satanic piper, choosing to ignore that exclusive cry: "If anyone does not love the Lord — a curse be on him."

*David Feddes is pastor of Westmount Christian Reformed Church, Strathroy, Ont.*

## Watch how you label people

I'm not sure who let this one slip through, but with some passion I must object to two most unfortunate sentences in an otherwise reasonable review of the book *Setting Our Sights by the Morning Star* (author Hendrik Hart).

I simply do not think that the word

"devious" should have been used twice, as in "This book is provocative — sometimes deviously so." and "It is devious in the several all-too-easy slams uttered against practices within and by the church as perceived by Hart."

You mean to say that Dr. Hart was "not sincere or candid, deceitful, underhanded?" (primary meanings in *Collins English Dictionary*). I would ask Willis van Groningen how he feels free

to make the observation in public.

I know of people who have an axe to grind with Dr. Hart about his previous public statements. I have not always agreed with him myself. We are all entitled to have and maintain our opinions. But we ought not to publicly call a brother in Christ devious without some convincing evidence, and certainly not on the basis of this book. Given the tensions within the Christian Reformed

Church community especially, I can just hear comments being made in the next few years, "Oh Hart, he's devious."

It's a sad business.

**Adrian Peetoom,**  
Chatham, Ont.

## Hairy response

Regarding Thinkbit about bald people having been given brains: "Empty barrels need no covers."

**G.W. Oldenhof**  
Abbotsford, B.C.

## Kudos for C.C.

You have a gutsy, innovative, aesthetically pleasing and well-edited paper. I very much admire the courage and fairness shown by C.C. over the past couple of years in dealing with difficult issues (e.g., child abuse).

**John Kooistra,**  
St. Catharines, Ont.

## Letters

## Change from head to heart knowledge has dramatic impact

I agree wholeheartedly with Mr. Rang's observation about Job regarding "knowing by hearing" ("Skylight," C.C. Jan. 26).

From birth I had a Christian upbringing and kept slugging along; I never had much doubt that the Lord and his Word were for real. But although I publicly professed my faith when I was 26 years old, afterwards I questioned whether it was real. I did the same after I lost a child in an accident, and even after I had been for years a seemingly appreciated elder.

During my last term as an elder I asked myself after an evening of home visiting whether I was a fake and whether I was sure I would be saved. Then the Lord stepped in and sent me to some families with problems which my "head knowledge" could not handle. I crumbled and was scared to visit again. I did not open up to anyone for help, not even to the Lord (my prayer life had always been shallow).

But the Lord came to me loud and clear in my sleep (don't ask me how). Two nights in a row he asked, "Are you herding my flock?" I was afraid. On the third night a gentle voice asked me, "Have you got anything to give, or are

you not able to support yourself?"

That did it. I gave my heart to Jesus; he took it and guided me. I was just in the process of taking a course on how to be a Telecare counsellor. There was no quick improvement in me, but a gradual turn around instead. My faith is still growing, mostly by sharing my happiness in the Lord with my fellow believers and with everybody who is interested in listening to my story (I don't push it; that doesn't work).

I worked for 10 years in Telecare. Then I lost my dear wife and am still striving to go on. In the last six years I have visited the Ontario Correction Centre here in town. I cannot quit until the Lord stops me, and that may be soon because I am 82. But I love my fellow human beings so much after my turn around that I want to share what I have. My retirement years have been the best years of my life.

We can never share our faith too much, and such sharing is the greatest stimulation for the growth of the believer. Thank you, Mr. Rang, for sharing your story with us.

**Jerry Rekker,**  
Brampton, Ont.

## Strange times we live in

The American and Canadian governments have just settled out of court regarding the use of patients at McGill University in Montreal. A doctor was paid by the Americans to use them for tests to try to control their minds. They were locked in a room while under the influence of drugs, mostly L.S.D., and bombarded with high volume loudspeakers or high frequency radio waves.

Isn't it interesting to read about the Columbian cocaine smuggling cartel. I understand your St. Catharines police is in court for illegal wire tapping.

Boy, oh boy, our country is sure being troubled by this French and English business. Our local, newly elected, American-born Member of Parliament seems to think it's the fault of the English in Ontario. The French-

Canadians are saying it may be better for them to leave for the sake of their "pride." Maybe the Dutch-, Scottish-, Italian- or Irish-Canadians have something to say on the matter?

Free Trade is not so good.

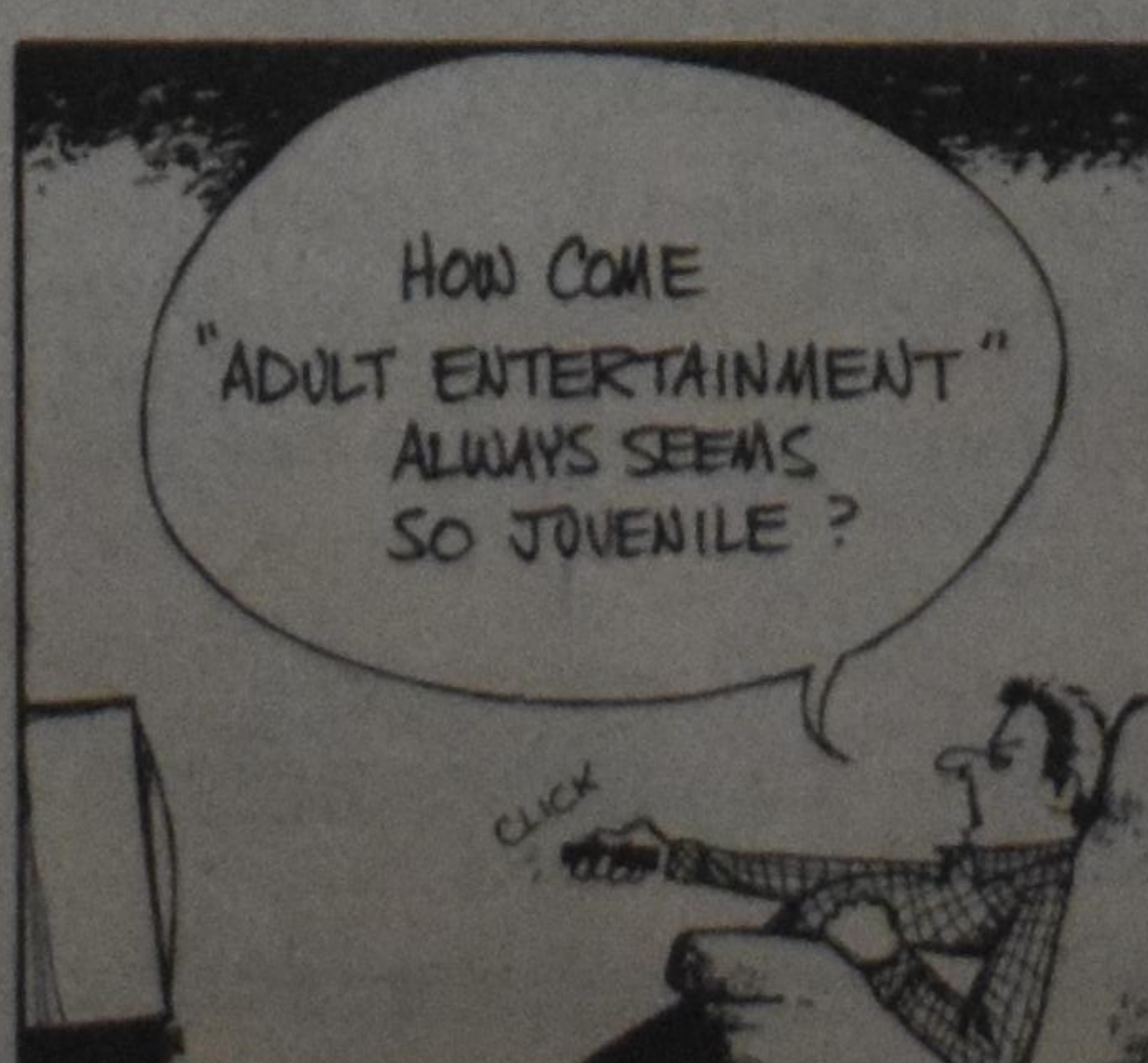
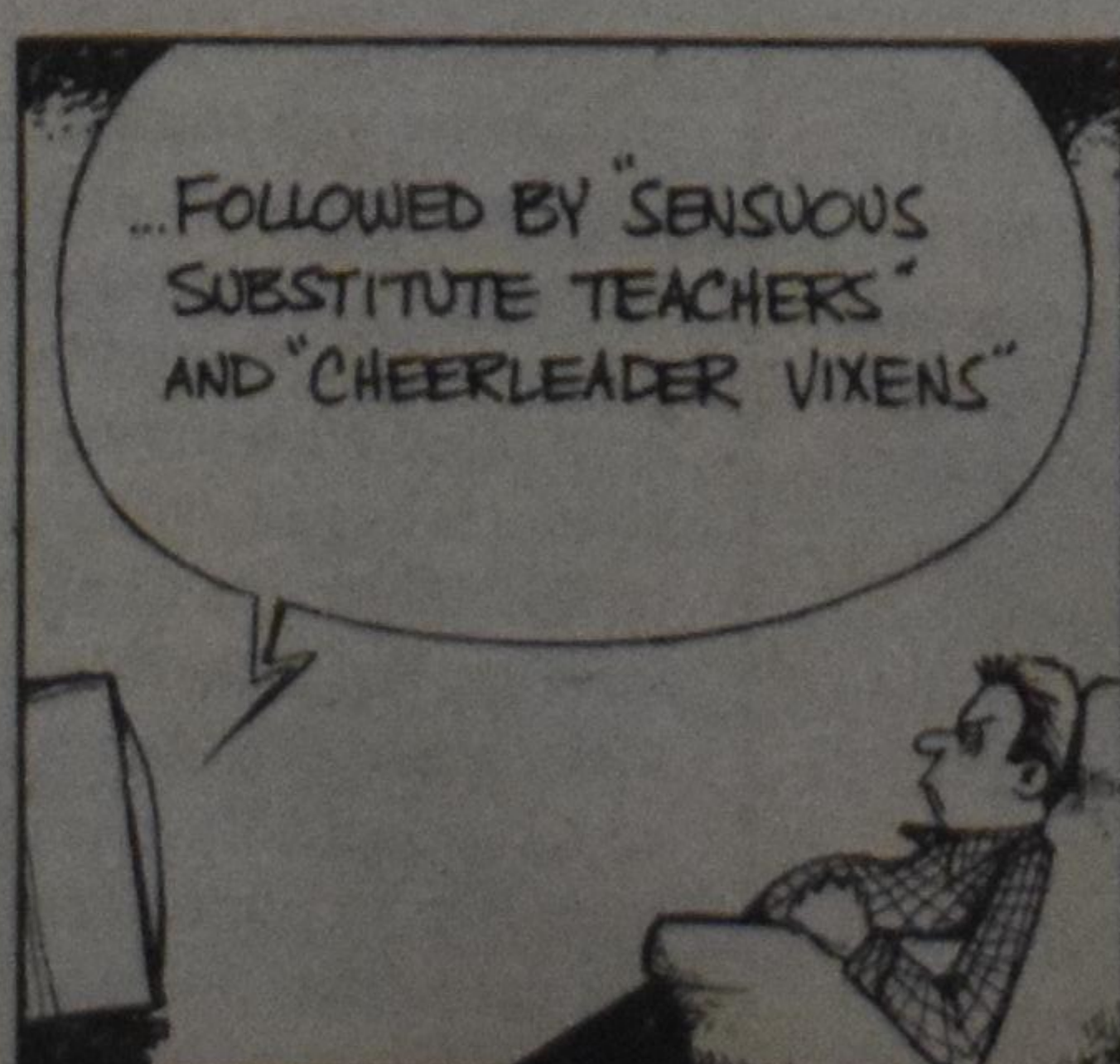
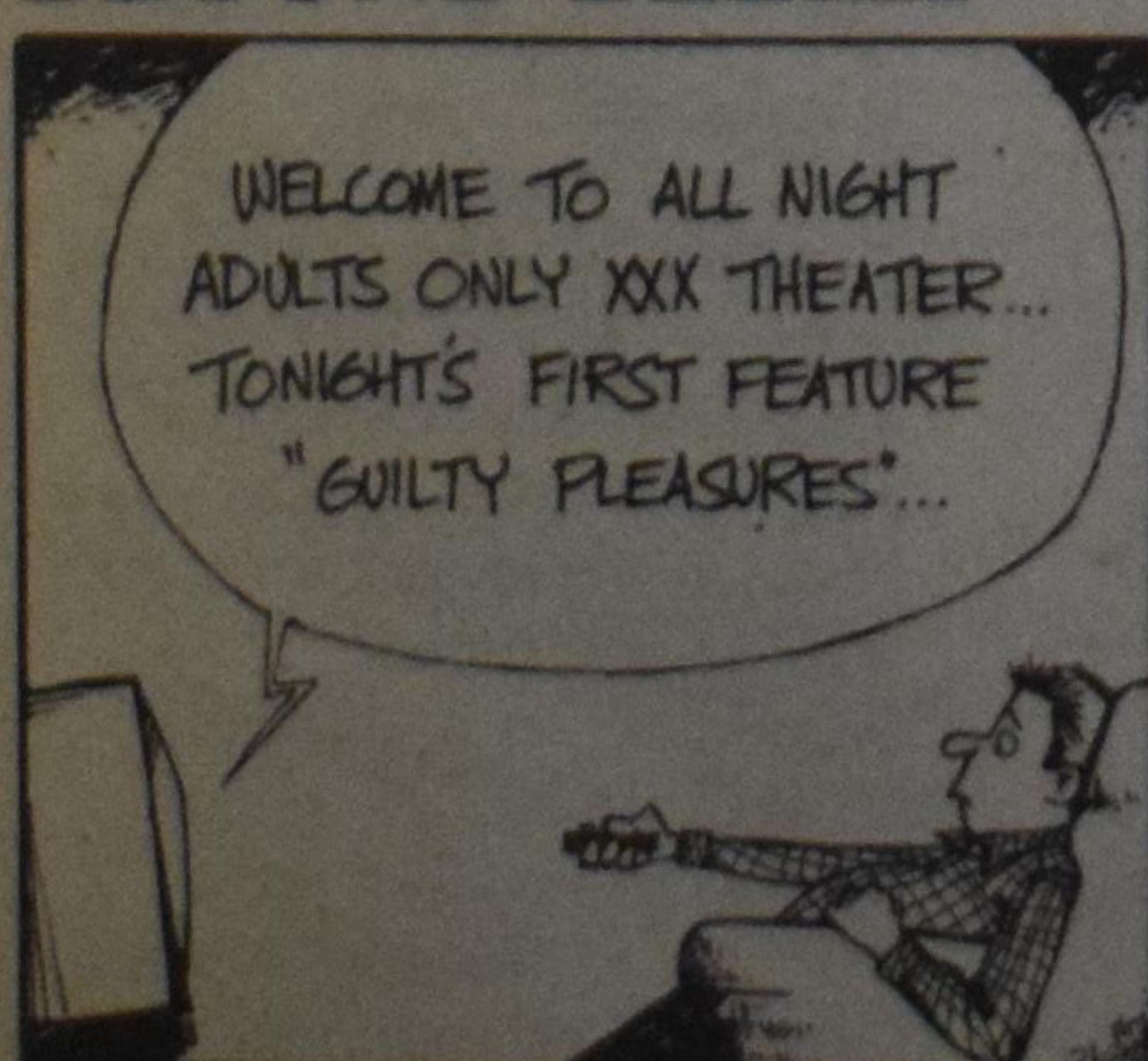
Pray for our Prime Minister. I think he is walking a thin line.

Can't watch or listen to baseball because of the lock-out. I always thought that the only good thing about Beachville, Ont., was Domtar Chemicals. I was really surprised to learn it may be the birth place of baseball. I am proud to have been raised there.

Don't drink Perrier water, but visit the Statue of Liberty.

**J. Vording,**  
Woodstock, Ont.

## BEYOND BELIEF





## Longer Letter

### Polishing up the notion of a teachers union

As a former soccer player, I recognize that being ruled out of bounds is relatively mild, as rebukes go (C.C. Feb. 23, Hank Hultink). It's a bit odd, of course, that the self-appointed referee who blew the whistle also took the

throw-in, but no one should begrudge the executive director of Ontario's Christian School Teachers Association his desire to be player and referee at the same time.

Besides, in the absence of a

soccer union, who'll blow the whistle on players who also claim the right to be whistle blowers? Indeed, in the absence of such a union who will even *dare* object to any intervention by those who play, blow whistles, and make

the rules? Christian school teachers don't.

Mr. Hultink's objections to my union remarks in "Reflecting God's Reign" (3) (C.C. Feb. 2) notwithstanding, I still believe that Christian school teachers are rarely given a level playing field when it comes to negotiating a range of matters vital to the good health of our schools. Simply protesting that both OCSTA and OACS serve Christian education, and that the two have a positive working relationship, does little to allay my concerns.

#### About parental control

There is a long tradition and deep conviction in Reformed circles that education is a parental responsibility, and that in consequence schools must be parent controlled. Syrt Wolters, C.C.'s eclectic columnist from Victoria, has been especially clear on this point of late.

One reason why Christian school teachers still often have excessive workloads and substandard salaries is the unhappy emphasis on parents alone. Unless all members of the community share in paying the cost of Christian education, the economic base remains too small to hire personnel in adequate numbers and to pay them salaries that are just.

The undue emphasis on parental control can have another insidious side effect. It can lead to the belief that parents have the right to *run* schools as well. That is to say, parents feel they have the right to tell teachers and principals how to do their jobs. To the great detriment of many a good school and even more good teachers, that belief is quite widespread, even today.

I have always been perplexed, in my 24 years as a classroom practitioner, by the incredible expertise everybody and his dog seems to possess when it comes to the art and craft of teaching. Why anyone still goes through the charade of learning to become a teacher in expensive university courses is really beyond me.

#### Reclaim "union"

Architects, of course, should be well trained, and engineers, doctors and lawyers. Even accountants must study long and hard to be trusted with the figures that, it is hoped, will also be beneficial to our financial security. But three things there are in life, nay four, on which practically everybody feels free to pontificate. They are parenting, politics, preaching and teaching.

Let's not play games here. No good purpose will be served by going public with gory details, but I have reason to believe my suggestion of using the good, responsible offices of the CLAC deserves another look. Neither OCSTA or OACS, as currently constituted, have either the mandate or the sufficient mechanisms for protecting our teachers in the manner they deserve and need.

We owe it to our teachers, to our schools and to our youngsters to nurture our vital human resources with the utmost care and stewardship. And let's not panic at the word "union," nor associate it automatically with ugliness, strife and socialists. That, in my view, is the subtle but exceedingly powerful lesson we teach our youngsters every time we go into fits of redneck apoplexy at the use of that word. I wish to reclaim the good word "union," believing as I do that we could do worse than developing a richer understanding of true solidarity.

There is no polemic intent in my saying that I have witnessed more hurt and a more profound antithesis of the scriptural notion of solidarity in my association with Christian schools than in my decades in the public system. That grieves me deeply.

So, yes, I find myself fiercely protective of our professionals in the Christian schools. I cannot find words strong enough to express how deeply I wish for them to be recognized as professionals, and *for them to be treated as such*.

#### Centrist response

One more small point. As a former Westerner and long-time former Quebecer, I had to chuckle at Hank Hultink's unintended presumptuousness in sounding as if the 700 plus Christian school teachers served by his Ontario organization constitute the full scope of the problem in all of Canada. The response in other provinces to such centrist preoccupation is often one of irritation.

In terms of the soccer analogy, I'm in no position to rule friend Hultink out of bounds, but I'm eager to work with him and others to do whatever is necessary to improve the play. For that to happen we must develop a good team spirit, and as you know, different positions on a team have different responsibilities and require different skills. A winning side builds on all of those.

Reinder J. Klein,  
Woodbridge, Ont.



## WANT TO APPEAL YOUR ASSESSMENT?

You still have time to appeal your 1989 assessment if you feel your home or business property has been improperly assessed. Your assessment is important because the amount of property tax you will pay in 1990 depends on it. The assessed value of your property is multiplied by the municipal and school mill rates to determine your property taxes.

Notices of Property Valuation were mailed to property owners and tenants whose assessments have changed since last year. Open house information sessions were held in your area to give you the opportunity to ask questions and correct any errors.

The Assessment Roll was delivered to your municipality on February 27, 1990 and will be used to calculate the taxes you will pay in 1990. You can review the Roll at your municipal office during regular business hours. If you believe your property has been improperly assessed and you have not yet registered an appeal, you still have until March 20, 1990 to mail or deliver your appeal to the Assessment Review Board. **And remember, even if you did not receive a Notice of Property Valuation, you still have the right to appeal.**

### Appeal deadline — March 20, 1990

The Assessment Review Board is an independent tribunal under the jurisdiction of the Ontario Ministry of the Attorney General. It is intended to provide you with an additional opportunity to have your assessment reviewed if, in your opinion, it is not fair and equitable with the assessment of similar properties in your area. The Review Board is more informal and relaxed than a regular court of law. You may present your own case, retain a lawyer, or ask a relative or friend to speak as your agent.

To help you in filing your appeal, Notice of Appeal forms are available from the Assessment Review Board, your Regional Assessment Office, or your municipal office. You can also use the reverse side of a Notice of Property Valuation, or write a letter giving the property address and roll number along with your reasons for appealing. Appeals should be forwarded to the Regional Registrar of the Assessment Review Board at the address shown below.

If you appealed your previous assessment, it will be necessary to lodge an appeal against your assessment with the Assessment Review Board each year, if the appeal against your previous assessment has not yet been settled, or your 1989 Notice of Property Valuation does not reflect the most recent decision of the Board.

In those parts of Ontario designated for French Language Services, you can appear before a bilingual (English/French) Appeal Board. Please check the space provided on your appeal form if you wish to use this service.



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# Cinema summaries

Marian Van Til

## Enemies: A Love Story

*Rated AA*  
*Stars Anjelica Huston, Ron Silver, Lena Olin, Margaret Sophie Stein, Alan King*  
*Produced and directed by Paul Mazursky; based on the novel by Isaac Bashevis Singer*

It is 1949, New York City, in an enclave of Jewish immigrants who managed to escape Hitler's hell and who are

desperately trying to start life over again in their new country. But shaking the effects of what one present-day Holocaust expert calls "experiences that no human being should ever be asked to endure" is all but impossible.

Herman is one such victim. The demons that come to haunt him thrust a picture at him of his wife lying dead, a bullet in

her. That's only one of various gruesome memories of the war.

In the aftermath, Herman can't seem to get it together. He is driven by his passions and can't stop long enough or think clearly enough to make decisions and take responsibility for his life. So he finds himself married to Yadviga, the slightly simpleminded young (non-Jewish) Polish peasant who was his and his wife's servant and who saved him from the Nazis.

But he also drifts into a relationship with a Jewish mistress, Masha, who like him has utterly lost all moral and spiritual moorings. He marries

her too, in a Jewish ceremony, trying to convince himself that his marriage to Yadviga was not strictly legal — certainly not in the eyes of his (now ignored but occasionally convenient) orthodox Judaism.

### Surprise!

Then Tamara, his first wife, shows up; the bullet hadn't killed her after all and she, crawling among the corpses, managed to escape into the woods to Russia. The gutsy and competent Tamara doesn't try to hold Herman to his marriage vows; but she is interested enough in him to want to help him get his life in order.

The three women seem to be archetypes of male fantasy: the servant, the mistress, the mother. But the film takes Herman's lived-out fantasy too lightly. (It is not likely to endear itself to most women.) It's genuinely funny in spots but trivializes Herman's and the women's psychological and spiritual struggles.

The Holocaust seems to be the excuse for Herman's irresponsible and amoral behaviour. Such behaviour might well be the result of devastating wartime experiences, but the film declines the opportunity to seriously delve into the strange effects which intense suffering can have on the human psyche and spirit. We learn virtually nothing about the kind of man Herman was before the war and so have no standard to which to compare his recklessness and agnosticism.

### What's the attraction?

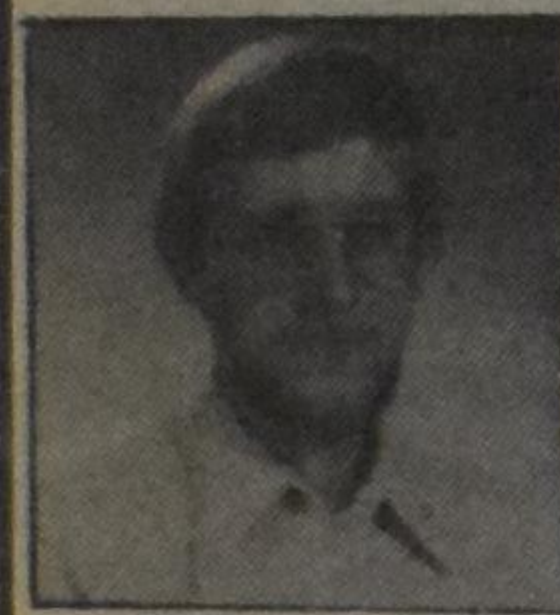
It's hard to understand why three different women would



Photo: Takashi Seida  
Lena Olin plays Masha: fascinated with love and death.

be so smitten with such a schmuck; part of that fantasy, perhaps. Yadviga is pregnant when Herman leaves because he can't cope; she goes so far as to name her baby Masha, which is more offensive than ironically funny. Yadviga and Tamara will raise the baby while Herman periodically sends a \$20 bill. Masha, meanwhile, ever fascinated by love and death, has committed suicide.

The film, cautionary fable though it's supposed to be, doesn't come across with the "moral" it thinks it does, and it all but exonerates Herman for his loutish behaviour. It's probably safe to assume that Isaac Bashevis Singer (who has won a Pulitzer Prize and who has written various insightful novels) wrote a better book than its film counterpart.



MEDIA

SCAN

Henry Knoop

## The joys of Newhart

Late evening viewing on television is often a choice of which movie or which talk show to watch. That's a poor choice if you're just looking for a little relaxation before hitting the sack. Two hours to watch a movie is quite a time investment, especially at that time of night. And talk shows on television rarely discuss meaningful issues; the late-evening variety never do.

Fortunately an alternative exists in my viewing area with the long-time favourite, *Newhart*. Not only is it a better choice than most movies and all talk shows, it is also worthwhile on its own merits. What makes it good is that it is a comedy which often takes a perceptive look at us humans with all our little foibles and idiosyncracies without putting us down. Its focus is on human relationships and its theme seems to be accepting people for who they are.

As with most situation comedies, the characters are memorable. The title character is, of course, Bob Newhart who plays a character named Dick Lauden. Dick and his wife, Joanna, have moved to Vermont from New York City where they had apparently been caught up in the urban rat race. Their New York money has enabled them to purchase the Stratford Inn which they now operate at a pace much more in harmony with Dick's "laid back" manner.

The other regular characters are equally interesting. Their "maid" Stephanie is a spoiled rich girl who has run away from her life of luxury in a search of independence. Unfortunately for Dick and Joanna she has few work qualifications and lots of ego. She is engaged to Michael, a television producer for the town's public network station. He is enraptured by her every move. There's also good-hearted and gentle-spirited George, the Inn's handyman who quickly endears himself to viewers with his naivité. Finally there's Larry with his brother Darryl and his other brother Darryl; the latter two never speak. They run the cafe next door to the Inn.

### Affirming small-town values

The setting and characters affirm basic values often associated with small-town America: gentleness in speech and conduct, the value of friendship, moral integrity and care and concern for others. The situations that develop among the characters usually demonstrate these values well.

For example, in one episode Dick and Joanna discover that George's birthday is coming up and he has never had a birthday party in his life. They decide to throw his first-ever party and quickly get busy inviting friends and acquaintances, only to discover that no one can make it. Meanwhile George is as excited about the party as a preschooler. In desperation Dick and Joanna search his room for names of other possible guests. When they come across a picture of what they assume to be his old army squadron, they of course invite them all. When George's birthday comes and the surprise guests arrive — you guessed it — George doesn't know them! He was never in the army; he only had the picture because he liked it. All is not lost, however, George is truly grateful for Dick and Joanna's efforts, and determines that this is a fine opportunity to make new friends.

On another episode Dick and Michael go to a television trade show to try to drum up network support for Dick's talk show "Vermont Today." Michael's faithfulness to Stephanie is put to the test when he receives a sexual invitation from a glamorous executive who is willing to buy the program in return for an affair with him. Michael is initially tempted — after all, it means big bucks and sex with a beautiful woman. Besides, who's to know? It takes Dick's persistent disapproval to remind him of what he is really losing by falling for the offer, and which causes him to choose the proper course of action.

Equally compelling episodes have focused on the fine intentions of Larry and his brothers, marital situations involving Dick and Joanna, and Stephanie's personal problems. Each situation is satisfactorily resolved in a manner that does credit to the show's writers and producers.

This type of characterization and the presentation of wholesome themes are a far cry from what one usually finds on television today. As a late-evening alternative, *Newhart* can send you to bed with a chuckle and a smile. In my viewing area CBC carries reruns of old programs every weekday night at 11:30. For those of you who like to go to bed earlier, CBC also carries it at 9 p.m. every Monday. Check your local listing, as they say on the tube. It's worth it.

Henry Knoop teaches English at Ajax High School. He lives in Bowmanville, Ont.

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# Church

Marian Van Til, page editor

## Violent attack breaks up Mexico City prayer meeting

Elizabeth Isais and  
Chris Woehr

MEXICO CITY, Mexico (NNI) — An interdenominational prayer meeting attended by some 160 evangelicals in the greater Mexico City area was violently broken up around midnight one night last month after the group was attacked by a hostile mob who used stones, machetes, and sticks to disperse the gathering.

"It was a miracle no one was killed," exclaimed Roxanne Menezes, a young Christian worker who described the "nightmarish" scene. "I ran in my stocking feet through fields and then down the road [praying] 'God, protect us,' and 'God, forgive them for they know not what they do.'"

Witnesses say the prayer meeting had been in progress for several hours when, unbeknownst to the group, Catholic church bells began ringing at about 10:00 p.m. signaling an emergency in the nearby towns of Xicalco and Magdalena. Over loudspeakers, people were told that squatters had come to steal their land and that townspeople should force them out immediately.

Evangelicals in Xicalco who heard the announcement quickly explained the nature of the meeting to Catholic officials and said the group would leave in the morning. While some Catholics went home peacefully, others reportedly told the evangelicals it was all the more reason to go after them.

In the town of Magdalena, a staunchly Catholic community where evangelicals have never

been welcome, a religious festival was drawing to a close when Catholics were summoned en masse to chase out the "invaders," according to eyewitnesses.

### Conflicting authority

During a time of hymn-singing, the prayer meeting was suddenly interrupted by a group of men who ordered them to leave. Juan Isais, vice-president of Mexico's Fellowship of Evangelicals (CONEMEX) and a nationally-recognized church leader, who was leading the prayer meeting, said he was told, "We are believers in Jesus Christ, we belong to the Virgin of Guadalupe, and we do not want you here. Get out before we kill you; we are the authority here."

Evangelicals credit Mexican law enforcement personnel with saving their lives and point to the 10 squad cars which arrived on the scene soon after the attack reached a boiling point. The cars helped shield the group as they ran and picked up the more seriously wounded. Seven ambulances were also summoned to aid the injured.

According to a press report in a Mexico City newspaper, evangelicals were chased over a distance of some three miles with police urging them on, shouting, "Keep running! Keep running for your lives!" Police later confessed they were unable to control the mob and told evangelical leaders they had risked their own lives to save them.

The Mexico City press printed a wide variety of

conflicting reports detailing the attack, with some alleging that the evangelicals were Satanic drug traffickers. Others accused evangelicals of attacking the Catholic community, while another source said the group had interrupted a Catholic procession.

Some reports, however, were fairly accurate with at least one radio commentator expressing regret that such a "barbaric act" had taken place within the city's limits.

The prayer meeting had been called to intercede for the salvation of the city and was organized by the steering committee for Evangelism in Depth for Iztapalapa, a large suburb on the southeast side of Mexico City, which has a population of some three million. It lies within the jurisdiction of the town of Xicalco.

According to organizers, the site had been selected one week in advance, upon advice from leaders of the only evangelical church in the area — an independent Presbyterian congregation — which had once used the area for a retreat. The site is approximately one mile from the nearest house, high on the Ajusco volcano, which offers a panoramic view

of Mexico City.

### Long-time conflict

Observers say Pope John Paul II's upcoming visit to Mexico in May 1990 has stirred the passions of Catholic priests and officials, who have increased the pressure on evangelicals in recent months. Catholic officials have also reacted very strongly against the distribution of the book *Power for Living*, a very simple presentation of the gospel, which has been offered through a national media campaign at no cost to those requesting it. Responses have numbered well over one million.

While conflicts between Catholics and evangelicals are not new in Mexico, events like the Mexico City attack last week have been unheard of in the large metropolis. Until an arrest of three evangelical musicians in a Mexico City park last December, there had been no known cases involving Catholic-instigated arrests, stonings, beatings and the like against evangelicals in Mexico City in over 30 years.

Evangelicals said they would not press charges against their attackers as a demonstration of their "desire to win the city for Jesus Christ." A spokesman added, "We don't hold

anything against them; they were manipulated." Three of Mexico's most experienced evangelical leaders, Juan Isais, Honorato Carpio and Filiberto Pacheco, were severely injured by flying rocks and beatings, but their full recovery is expected.

Catholic officials have not commented publicly on the attack, except for a statement by the Magdalena village priest, Nestor Perez, who told the Mexican newspaper *Uno mas Uno* that he "did not want to give details about the possibility that the expelled group may have been from some religious sect," and said the matter was "in the hands of the sub-delegate of the zone."

Sub-delegate Guillermo Gutierrez, who holds the politically appointed post and was contacted for comment by *Uno mas Uno*, said that in Magdalena "we are all Catholics and we do not accept the imposition of suggesting that we adopt a new religion, which is why this group of some 150 people was expelled." He said the community religiously "is very jealous and that in the case someone who lives there might decide to change religion, the person could be expelled and would have to sell his possessions."

## CRWRC worker killed in Uganda

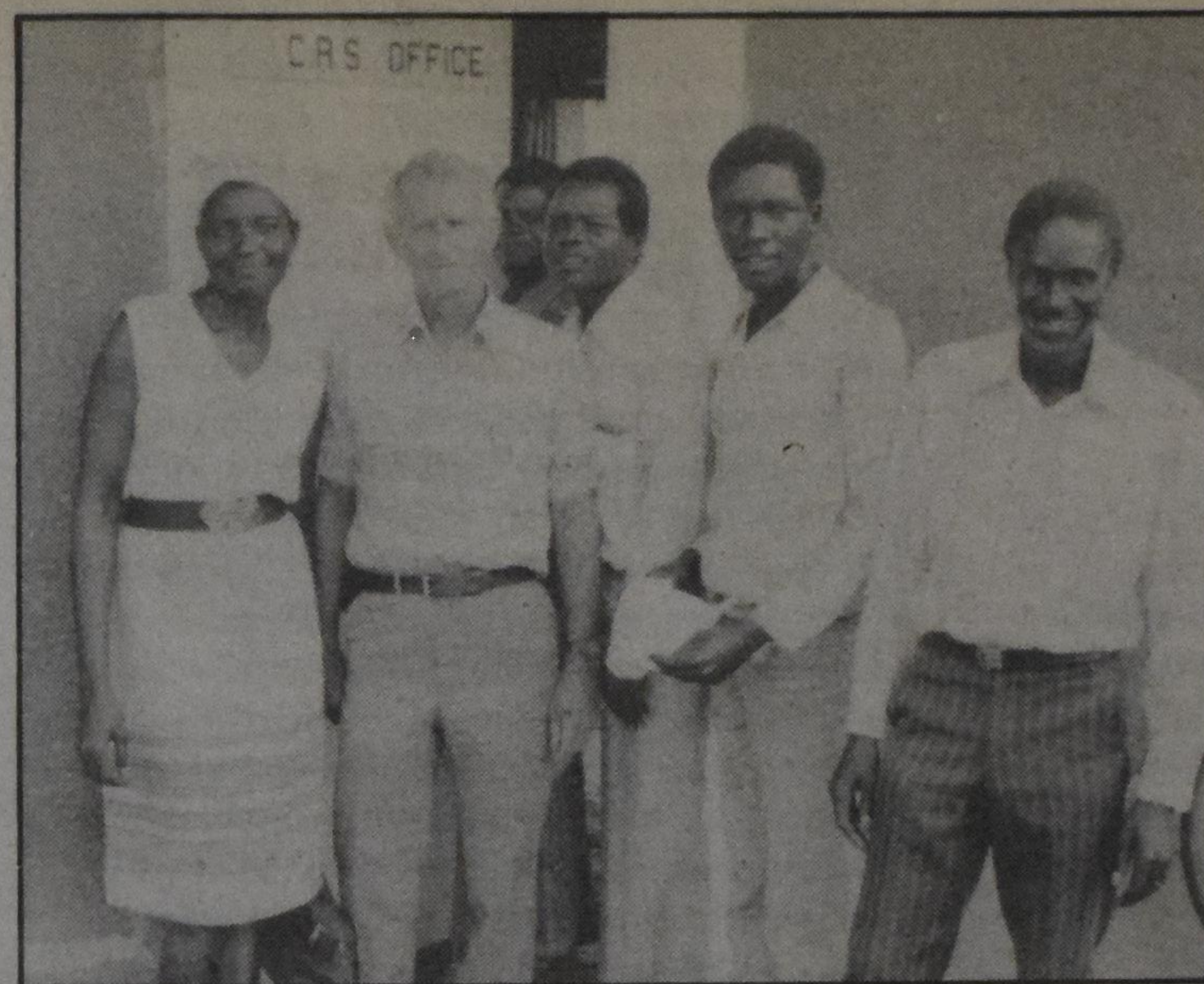


Photo: Courtesy CRWRC

CRWRC consultant John Hooyer with Christian Rural Service health co-ordinator Margaret Ejoga, accountant Michael Butia, cashier Victoria Guma and director Sam Oigigura outside CRS' Arua (Uganda) office.

### Marian Van Til, from a report by Jacob Kramer

BURLINGTON, Ont. (CRWRC) — John Hooyer, 57, a consultant in Uganda for the Christian Reformed World Relief Committee (CRWRC), died early Sunday, Feb. 11, when thrown from the vehicle in which he was travelling. On the road between Arua and Kampala, the vehicle blew a tire and went out of control.

Hooyer had served as a management consultant for CRWRC to the Ugandan staff of Christian Rural Service (CRS) since 1984. CRS is an outreach of the Church of

Uganda, to 4,000 of the poorest families in the West Nile Diocese. These families, many of them refugees from the country's civil war, benefit from CRS's agricultural and health programs. Hooyer provided advice and skills in program planning, policy formation, staff training and project evaluation. The All Ontario Deaconal Conference (AODC) lends financial support to CRS.

Ihla Hooyer (John's wife) and three native CRWRC staff members were injured in the accident, some severely. Ihla Hooyer suffered broken ribs

and a pelvic fracture. Sam Oigigura, acting director of CRS, lost an arm. Hospital health co-ordinator Margaret Ejoga sustained back injuries, and CRS accountant Michael Butia suffered serious internal injuries. Butia has the tremendous added burden of having been told, via blood tests, that he has AIDS; he contracted the deadly disease two years ago from a contaminated blood transfusion after being shot by rebels while on Christian Rural Service duty. Local soldiers discovered the unconscious victims after the accident and transported them to hospital.

Interest in community development and world hunger led the Hooyers to reassess their North American lifestyle in the early 1980s and agree to give it up if the Lord wanted them to help others elsewhere. "Don't make a promise like that unless you're serious about it," John said when they accepted CRWRC's appointment to Uganda. He left a job as the city planner of Boulder, Col., to join CRWRC. The Hooyers felt that through their work in Uganda they were "renewing hope where despair reigned."

The Hooyers have three adult children, a daughter in Antioch, Calif., and two sons in Grand Rapids, Mich.

**Izaak de Rijke,** B.Sc., LL.B., O.L.S.

*barrister and solicitor*

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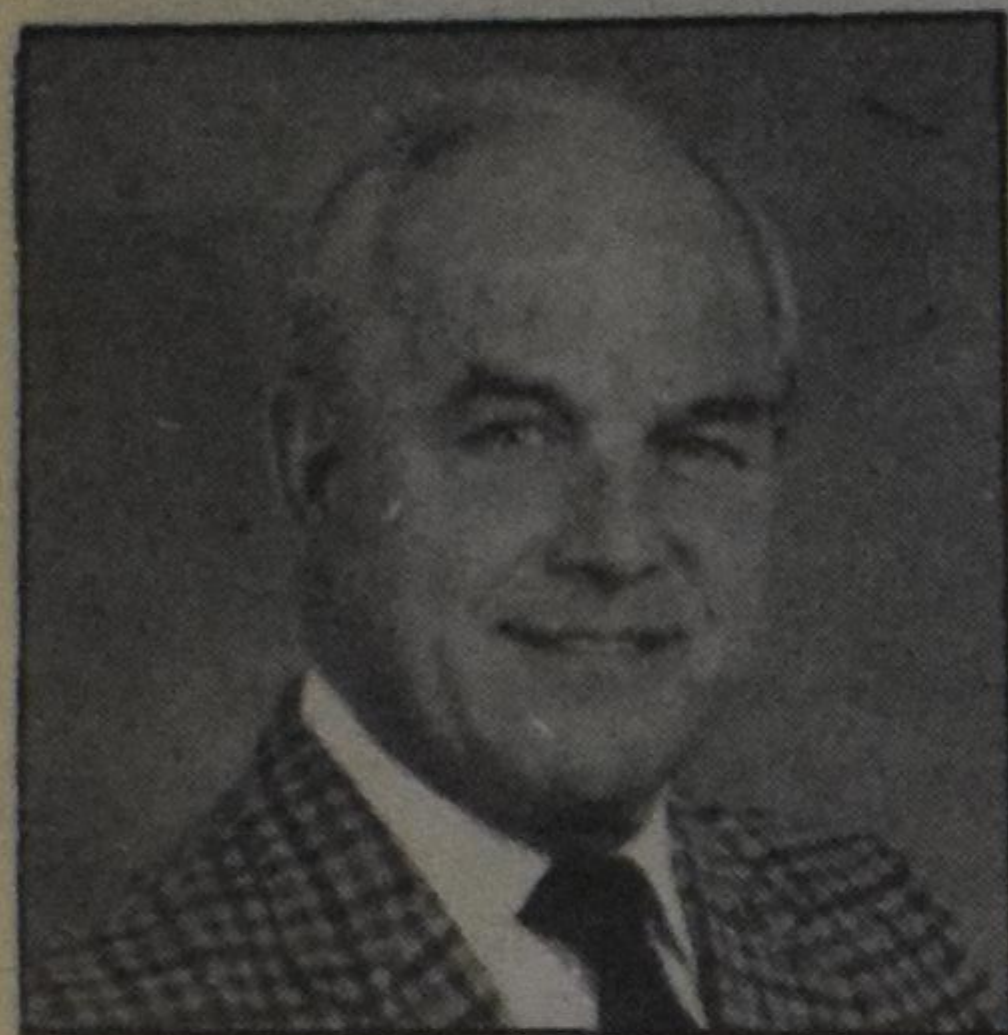
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## Canadian Church Scene

Jacob Kuntz

### Canadian autonomy

The Canadian congregations of the Reformed Church in America (RCA) and American RCAs are part of one, larger body that has its headquarters in the U.S.A. The idea of a separation between the two into two independent national bodies is abhorrent to most members. They are of the conviction that the denomination must stay one. That other Christians have different ideas is clear from the fact that such a separation has occurred in nine other denominations in the 1980s. The *Mennonite Reporter* of January 22 has the following news item:

Nine denominations became independent of their American counterparts in the 1980s, reported *Faith Today* in its January/February issue. All were established more than 100 years ago. More than 400,000 members were affected. The groups and their dates of autonomy are: Christian and Missionary Alliance (1981), Baptist General Conference of Canada (1981), Evangelical Free Church of Canada (1983), Canadian Convention of Southern Baptists (1985), Evangelical Lutheran Church in Canada (1986 merger of two groups), Missionary Church of Canada (1987), Lutheran Church-Canada (1988), Free Methodist Church in Canada (1989).

### Observer problems

The United Church of Canada does not have it easy these days. The struggle about the decisions of the Victoria General Council with respect to orientation of homosexuals has not ended yet, and many members plus several congregations have left the denomination. It goes without saying that this will also affect the church's magazine, *The Observer*. In recent years it has lost many subscribers. A taskforce has been appointed to examine that magazine's future "in light of declining subscription levels, rising publication costs and growing financial problems. In the issue of January 1990 we read the following:

Specific recommendations include: development of a national church communications strategy; a continuing commitment by *The Observer* to maintain a prophetic and pastoral voice; an investigation of the feasibility of publishing in a

tabloid newspaper format; and an effort to build a national promotion network.

These are tough times in the publishing industry, the task force notes. *The Observer* could face major postal code increases if the government either reduces or eliminates the century-old postal subsidy which allows the magazine to be mailed out at a cost of less than six cents a copy. *The Observer* must also soon start charging its readers the federal Goods and Services Tax (GST).

The magazine's circulation reached a peak of 345,000 in 1963. Since then, however, the church's membership has declined considerably, and *Observer* circulation had dropped to 215,000 by this fall; even so, the magazine still enters more than half of the church's households. *The Observer* has received a small subsidy from the General Council since 1984.

One of the alternatives which the task force suggests the General Council should study for the long-term is a plan which would put *The Observer* in all supporting households at a cost to be shared between the national church, the congregations and advertising revenue.

### RRSP season

This was the season in which Canada was flooded with advertisements urging us to open an RRSP. "A special time, worthy of Mammon," says the Rev. Tony Plomp in the January issue of *The Presbyterian Record*. He shows how easily Christians can be led astray by the pressures of banks and other financial institutions as they strive for a "secure future" and in the process forget what has to come first. Under the heading: "Paying Your Self First" he writes:

One piece of advice we shall be given, as certain as night follows day, is: "Remember, always PAY YOURSELF FIRST!" They will suggest 10 per cent off the top.

It's good advice, no question of that. At a time when individual savings are at an all-time low in North American society, it is wise to encourage "setting aside money for the proverbial 'rainy days.'" Besides that, a nation of savers is a nation with capital which can eventually be spent to move the economy along when it hits its inevitable downturns.

For years I read such advice, nodded my head (probably)

sagely, and tried my darndest to put at least some money regularly aside in savings, even if not 10 per cent.

Then one day it struck me how utterly foreign and even abhorrent such advice should be to a Christian. The Bible, and most certainly the Old Testament, clearly teaches that our "first fruits" belong to God! We are to pay God first, not ourselves! We ought to do so in faith and love, not as an obligation, but as a glad thanksgiving to our God.

In November of last year I sat with a colleague in a Fran's Restaurant in Toronto and our conversation drifted to personal and church finances. We had heard of a Korean congregation in Toronto of only 200 members in which the weekly offering consists of \$10,000! It was mindboggling! We had discovered that these people took tithing seriously and, indeed, no elder or deacon could be ordained unless they were willing to tithe.

Well, whether it makes us more prosperous or not (and surely that should never be a motive for giving), the biblical mandate is clear that we are to give God the first-fruits of our labour and, as a guide, the Old Testament tithe is a better standard than most.

So, ignore the advice of the financial planners. Give to God first, knowing full well that in response to his love; "were the whole realm of nature mine, that were a present far too small.

### Unwanted polarization

In *The Mennonite Reporter* of January 22 the editor expresses concern with respect to a "new alignment" that could be taking shape of Canadian Mennonites and that would divide them in "the evangelicals" and "the others." He criticizes statements made by Dr. John Redekop and is afraid that such statements will polarize the Mennonite community unnecessarily. Reformed readers will recognize the issues. We read in the second part of the editorial:

Mennonites have not done as well, however, in rallying around a common set of beliefs or theology, let alone agreeing what that core should include. More effort on this front is needed, before popular formulations polarize the conversation too quickly. For example, in a look ahead to the new decade (*Christian Week*, Jan. 9 issue), Redekop states: "The key division among and within denominations will be between those who believe that people without Christ are eternally lost and those who don't."

A statement like this is an attempt to uphold the uniqueness of Christ. It also

upholds a particular — an "evangelical orthodox" — interpretation of that uniqueness. Is it possible that this community of interpretation can be drawn too tightly?

I think so. I'm troubled, for example, when some Mennonite groups are characterized as evangelical and others not. The "evangelical" convictions on salvation, evangelism, the church, mission and service don't neatly follow conference or denominational lines.

I'm troubled when a publication like *Christian Week* heralds members of so-called renewal movements in the United Church of Canada as the "faithful" ones. Does this mean that the rest are the faithless ones? This doesn't square with my own contacts with United Church members. Why do only the renewal movements — in the United, Anglican, Presbyterian or Catholic churches — warrant coverage?

I'm troubled when progress in Christian publishing is marked by the appearance of a number of new evangelical publications and by improvements in 30 Canadian

denominational papers "with an evangelical bent." The Canadian Church Press has 60, not 30 members, and each of them is offering a clear witness to the truth of God as revealed in Jesus Christ.

Canadian evangelicals are moving into a new decade with a long overdue shot of confidence. May that energy be used to renew and unite Canadian Christians, rather than further divide them.

*Jacob Kuntz is pastor of First Christian Reformed Church of Kitchener, Ont.*

See church news on page 19.

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# Feature

## Eve's ungrateful children

John R. Levison

Moderen Judaism and Christianity, heirs to a common scripture (the Hebrew Bible), are also heirs to an inherited dilemma: their shared scripture has been interpreted throughout the last two millennia predominantly by men. Now many women — and men — are questioning the validity of that interpretive process, and their questioning in turn challenges Jews and Christians generally to recover the genuine meaning of a Bible traditionally interpreted in such a way as to denigrate and subordinate women.

Beginning with the second and third chapters of *Genesis*, where woman — in the character of Eve — is first introduced, male interpreters — Jews and Christians — early discovered a vehicle for downgrading women. The same early Jewish and Christian interpreters who jockeyed for position as “Rebecca’s children” (as Alan F. Segal suggested in *Explorations*, 1.1) received their primal mother — Eve — as “ungrateful children.” The progenitrix of humanity became for them a means for the conscious and unconscious expression of their own biases against women.

I am not concerned here with blatant denigrations of Eve; such statements are readily discernible and easily critiqued. Rather I am concerned with more subtle interpretations of biblical characters such as Eve which betray an unconscious and therefore unchecked bias against women. One instance of this bias is the traditional interpretation of Eve’s role in giving the forbidden fruit to Adam. According to several early Jewish and Christian interpreters, Eve played the active role of *persuading* Adam to eat the fruit from the forbidden tree.

The late first-century Jewish historian, Josephus, for instance, abbreviates the temptation scene as follows: “She tasted of the tree, was pleased with the food, and persuaded Adam also to partake of it.” Adam’s fault, according to Josephus, is that he permitted himself to be persuaded by the counsel of a woman, and the detail of Eve’s giving the fruit to Adam provides Josephus an opportunity to express one of his pet truisms, namely, that no man should ever heed “the weaker counsel of a woman” (see *Antiquities* 1.40-51). Eve-the-Persuader is an example to all women and men of the role a woman should *not* take.

Two Jews (one from Josephus’ period, one later) also presented Eve as “Persuader.” The author of the *Apocalypse of Moses* portrays Eve autobiographically recounting how Satan persuaded Adam through her: “... I opened my mouth and the devil was speaking, and I began to admonish him (i.e., Adam) .... Then I quickly persuaded him” (21:3,5). Similarly, the author of the first *Sibylline Oracle* praises Eve for her beauty, emphasizes her active role with respect to Adam and states: “But the woman first became a betrayer to him (i.e., Adam). She gave, and persuaded him to sin in his ignorance. He was

persuaded by the woman’s words, forgot about his immortal creator, and neglected clear commands” (Book 1, lines 22-46).

### Subtle assumptions

The significance of these portrayals of Eve as Persuader is that none seems to be an intentional denigration of Eve. In Eve’s autobiography, the reader sympathizes with Eve. In the *Sibylline Oracles*, Eve is beautiful, Adam’s perfect counterpart, and she is able to discuss wisely. Even Josephus does not intentionally single out Eve for blame in the primeval transgression. Yet each author recounts in *passing* that Eve persuaded Adam to eat, as if assuming that she was responsible for Adam’s eating the fruit.

Early Christian theologians also portray Eve as “Persuader.” According to Irenaeus, a second-century Church Father, gnostic Christians held the view that Eve “persuaded Adam to eat of the tree regarding which God has said that they should not eat of it” (*Against Heresies* 30:7). A slightly later theologian, Tertullian, alluding to Eve in the introduction to his *On the Apparel of Women*, inveighed openly against women as follows: “You are the devil’s gateway; you are the unsealer of that (forbidden) tree; you are the first deserter of the divine law; you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God’s image, man.” As in the writings of early Jewish interpreters, Eve becomes for Christians the mediatrix of Adam’s fall.

We must now ask whether this interpretation is faithful to the biblical text. *Did* Eve persuade Adam? On the basis of the temptation scene in *Genesis* 3:1-6, we must say “No.” In that scene Eve hands the fruit to Adam who is “with her” throughout the dialogue (3:6). Adam does not resist Eve; Eve does not persuade

Adam. Possible support for the traditional interpretation can be culled only from God’s indictment of Adam which begins with the words, “Because you have *listened to the voice of your wife* ....” (3:17). The biblical idiom “to listen to the voice of” does frequently connote “to obey” (see *Exodus* 15:26). According to this reading, Adam obeyed Eve; presumably he did so during the temptation when Eve persuaded him to take the fruit.

However, the idiom “listen to the voice of” *can* connote simply, “hear attentively.” Jeremiah, for instance, uses these exact words when he prays, “Give heed to me, O LORD, and hearken to my plea” (*Jeremiah* 18:19). That this is the meaning of the idiom in *Genesis* 3:17 is supported by the context: in *Genesis* 3:8, the same phrase with a different preposition means simply “to hear.” Adam and Eve “heard the *sound* of the LORD God walking in the garden” (RSV). In this instance, obviously, there is no implication of either obedience or disobedience, for no words are spoken.

### Passive Adam

According to this reading, Adam is condemned because he listened *passively* to Eve’s dialogue with the serpent *without intervening* and accepted the fruit without resistance. The passivity of Adam is certainly underscored by the laconic account in *Genesis* 3:6: “... and she also gave some to her husband, who was *with her*, and he ate.” In other words, after hearing Eve talk with the serpent, he too ate from the tree.

The shift from the biblical text, according to which Eve merely “gave” the fruit to Adam, to these early Jewish and Christian interpretations, according to which Eve “persuaded” Adam to eat the fruit, is subtle but none the less significant. These later interpretations lay at Eve’s feet more responsibility for Adam’s fall than does the biblical account of the transgression. They imply that Adam would have refused to eat from the tree if Eve had not persuaded him and that she was the cause of his transgression. In contrast, according to the Bible itself, Adam simply listened to Eve’s conversation and then, in his turn, ate. The woman simply gave him the fruit; she did not persuade him to eat it. Adam is responsible for his own transgression.

The lack of an adequate biblical basis for these early Jewish and Christian interpretations indicates that they are based on supposition rather than on sound exegesis. The only conceivable biblical basis for the view of Eve as “Persuader” is the tenuous understanding of Adam’s “listening” as obedience to Eve’s hypothetical persuasive words, none of which are mentioned in the Bible.

More important than exegetical purity, however, is the practical result of such biased interpretations: they reinforce similar deleterious biases in each community of faith. We saw how Josephus allowed an apparently harmless interpretative detail (Eve as Persuader) to become the basis for a dubious “truism,” that men should never submit to weaker female

counsel. We also heard Tertullian’s chilling indictment of Eve as Adam’s nemesis.

### Generalized denigration

The motive for that bitter tirade, however, is evident in the immediately preceding passage, in which he extends Eve’s (already exaggerated) transgression to every woman: “And do you not know that you are (each) an Eve? The sentence of God (child-birth pain and submission to the husband) on this sex of yours lives in this age: the guilt must of necessity live too.” The Jew Josephus and the Christian Tertullian are only two among many commentators for whom the single instance of Eve’s putative persuasion becomes the basis for a generalized denigration of women.

We Jews and Christians, however, cannot continue to interpret the Bible in ways that denigrate and suppress selected groups within our communities. We must join in a common effort to provide a critique of the biases by which, for two thousand years, they have interpreted their shared scriptures. Perhaps this shared effort will in turn help members of both communities to examine their own contemporary biases, which not only divide members within each community but also divide those faith communities from each other.

*John R. Levison is assistant professor of New Testament at Saint Paul School of Theology, Kansas City, Missouri.*

*Reprinted with permission from Explorations, Volume 3, Number 1, 1989.*



ALBRECHT DURER, *Adam and Eve*, 1504. Engraving. Museum of Fine Arts, Boston.



# Book review feature — Alcoholism

## Dealing with alcoholism (Book review continued on page 20)

*Under the Influence*, by Dr. James Milam and Katherine Ketcham. Toronto: Bantam Books, 203 pp., \$6.95. Reviewed by Jane de Haan, member of Hamilton (Ontario) Outreach Team, a service for alcoholics and their families.

This is a "textbook" on alcoholism presented in such a way as to make this complex illness easier to understand. One detects that the authors know there are many myths and misconceptions concerning alcoholism, perpetrated not only by lay people but also by professionals such as psychiatrists, psychologists, social workers, clergy,

counsellors, nurses and doctors. The authors explain how the alcoholic's genes, enzymes, hormones, brain and other body chemicals work together to create an abnormal and often devastating reaction to alcohol.

The stages of alcoholism — early, middle and late — are described in detail. This information is very helpful in determining whether alcoholism may be at the root of a person's growing problems.

The reader learns why the alcoholic continues to drink when it is obviously harmful, and how the symptoms change as the alcoholic continues to drink. There is a detailed

account of how underlying physiological changes such as adaptation, tolerance, physical dependence and the withdrawal syndrome all have a profound effect on the alcoholic's behaviour. Included are why an alcoholic becomes irritable, frustrated and depressed when such a person is not drinking, and why sincere promises to stop drinking are continually broken.

### Ripple effect

There are specific guidelines given for helping alcoholics, and the book makes clear that most alcoholics cannot permanently stop drinking without help. A whole chapter

is devoted to getting the alcoholic into treatment, and also a chapter of what to look for in the specific treatment.

After reading this book one comes to realize that an alcoholic is a sick person who needs compassion and understanding, not anger or indifference.

Christian readers may find that the book's information on how alcoholism affects a person spiritually is skimpy. It is an acknowledged fact that this is one of the first areas in an alcoholic's life which is affected. Christians know that prayer is a powerful weapon, but there is no clear answer as to why prayer seems to be an ineffective tool for the

alcoholic.

Consider this fact: 10 per cent of the North American population are alcoholics, and that for each one of them the effects of this disease causes problems with family, friends and their jobs. One should conclude that almost all of us will be in touch with such a person in our life. I would strongly recommend this book to both professionals and lay people. Ignorance on our part is not bliss for the alcoholic. Knowledge of the subject can mean the difference between life and death.

## Children using alcohol and other drugs

*Getting Your Children Sober*, by Toby Rice Drews. Plainfield, New Jersey: Bridge Publishing, 1987. Softcover, 200 pp., \$10.50. Reviewed by Jane de Haan, a member of the Hamilton (Ontario) Outreach Team, a service for alcoholics and their families.

This is a MUST book for all parents who suspect or know their child is using alcohol or other drugs. The author deals with feelings and behaviour, and gives gentle yet practical advice on coping with the disease of alcoholism and recognizing that it affects the whole family. Drews lists 30 questions parents can ask themselves to evaluate their suspicions. She describes parents' feelings of guilt, anger, fear and denial and goes on to explain that parents are

not to blame.

Chapter 4 tells very bluntly why most therapies have not been able to help such addicts and presents enlightening information on what to look for in a good therapist. This chapter ends with 20 questions which can help determine whether there is a family history of addiction.

In dealing with the treatment process, Toby Rice Drews advocates "tough love" but admits that this can be difficult for parents because of their feelings of guilt, anger and fear. These feelings, she states, need to be confronted.

Chapter 6 deals with the process of intervening in such a way that the child may agree to seek treatment, or how "clout" may be used so that treatment may become the next step. What to look for in a treatment



Photo: Jeunesses Youth Juventudes

centre and what makes for a continuing recovery process are both covered in Chapter 8.

Section 3 is entitled "Crazymaking Issues." This gives insight into the behaviour

of these adult children of alcoholics who are also parents of alcoholics. There are headings such as "When your child threatens to leave home," "Living with an abusive alcoholic child," "Finding hope for the future," and "Acknowledging fears."

Toby Rice Drews correctly zeroes in on the feelings and behaviour of both the alcoholic and the family surrounding that person, but she seems to assume that the reader knows the facts about alcoholism. She does, however, mention that one should read "Under the Influence" by Milan and Ketham. I would recommend any and all her books, but personally would stress that "Under the Influence" be read first.

## Living with an alcoholic

*Loving an Alcoholic: Help and Hope for Co-Dependents*, by Jack Mumey. Toronto: Bantam Books, 1985. Softcover, 206 pp., \$5.50. Reviewed by Sharon Nienhuis, a member of the Hamilton (Ontario) Outreach Team, a service for alcoholics and their families.

This book was written for "co-dependents," people who live in close daily contact with an alcoholic or a recovering alcoholic. The author is a recovering alcoholic and a professional therapist who counsels alcoholics and their families at his Denver treatment centre. He has appeared on dozens of radio and television talk shows.

The book deals first with the feelings of shame that are born in the seemingly endless nights spent with your alcoholic. To

get rid of your shame you must educate yourself and other family members and give back the power over another's life that you never had in the first place.

The book next helps the co-dependent deal with anger: anger at him- or herself, at the alcoholic, at society, at other people and at God. If you are involved with an alcoholic, you will be able to identify with these feelings.

Feelings of guilt also come, and they keep coming back and repeating themselves. Denial of the reality of alcoholism is always with co-dependents: such people live on denial. And there are also the fears, the failure to take risks, and the enabling behaviour: how we go on covering up, allowing the alcoholic to continue his or her destructive behaviour.

The second part of the book

is about getting help. The author says that Alcoholics Anonymous and Al-Anon, in combination with formal treatment for the disease of alcoholism, gives the best support system there is available.

Mumey then discusses treatment, including hospitalization, outpatient treatment and individual therapy. This is followed by the aftercare experience and the need to work on improving your relationship with the alcoholic.

When all else fails, intervention by professional people is needed. How, when and where an intervention should take place is discussed in detail.

The final section tells of getting well together, improving communications, looking at your new relationship, and of the bright future that lies ahead for you.

This book is clearly written and I strongly recommend it. You can get a lot of help from it. I know I did.



Photo: Ann Marie Rousseau



# Stamps

## Windows to the world

**John McGowan**

*The world's smallest canvas is as large as life. It portrays the entire spectrum of the human scene in miniature art form. At the same time it is a window to the countries of the world.*

*Britain's Sir Rowland Hill gave this "canvas" to the world 150 years ago: the first postage stamps, issued on May 1, 1840.*

*They were called "Penny Blacks" and "Twopenny Blues." Over 500,000 varieties of stamps now exist, ranging in size from the 1913 Chinese issue covering 20 square inches to the 1863 stamp of the Columbian state of Bolivar, a mere 1/6 of a square inch.*

*Of all the nations in the world only Britain does not put its name on its postage stamps. Being the originator, Britain felt no need to differentiate them from the stamps of other countries.*

The famous American, Benjamin Franklin, was in on the ground floor in organizing Canada's postal system. As Deputy Postmaster-General for the North American colonies he set up post offices in Montreal, Three Rivers and Quebec City. In marking the bicentennial of that system a 1963 Canadian stamp shows one of his mounted couriers.

Twelve years later postage on a single letter from New York to Montreal or Quebec City was reduced to a shilling. This despite the fact that the system was no money maker, causing Franklin to complain, "Between Quebec and Montreal there is one post per month. The inhabitants live so scattered and remote from each other in that vast country that the posts cannot be supported amongst them."

### World's finest hobby

Stamp collecting is considered by many to be the world's finest hobby. Participants pride themselves on being different from all other collectors. Certainly, what is in effect a very basic and simple hobby opens a fascinating window to the

entire world.

Things have changed radically from the rigid design days of the Penny Blacks. This year Finland will issue a stamp marking the 200th anniversary of orchestras in the country. The Netherlands has planned two stamps marking the centenary of the death of painter Vincent van Gogh. Designers often indulge in whimsy, humour and fantasy.

Throughout their history stamps have periodically caused quite a furor through printing errors, practical mistakes in design, bad timing or the ever-present search for a stamp worth a small fortune.

Mrs. Mildred Mason, a Winnipeg stenographer, noticed that 30 of the 1959 St. Lawrence Seaway stamps she had were invert. Quickly aware of the possibilities, she formed a syndicate to handle the sale of the stamps. Members included David Rothstein, owner of the movie theatre where she worked, and Ernest Slutchuk, the 18-year-old office boy who actually bought the stamps.

The syndicate sold 16 of the mis-printed Seaway stamps to a Winnipeg dealer, Kasimer

Bileski, for \$16,000. An admission came from the Post Office stating that out of 40 million stamps issued only 300 of the misprints had reached the public.

Further embarrassment was heaped upon the Canadian government after the announcement of the cancellation of the CF-105 Arrow project. A five cent commemorative stamp was issued marking the golden jubilee of powered flight in Canada. Behind the picture of the Silver Dart were three silhouettes which looked like the doomed Arrow.

In 1962 collectors started an error hunt over the issue noting the 100th anniversary of Victoria, B.C.'s incorporation as a city. Contained in the central design was a reproduction of the famous 2½ pence stamp of 1860 for "British Columbia and Vancouver Island."

### Stamp coup

Aficionados claimed that the Post Office had added an "S" to Vancouver Island. It turned out, however, that the original British Columbia stamp was inscribed this way. So, even without an apostrophe, this was the way it had to appear on the new issue.

Avid North American collectors will always have a Scott's Standard Postage Stamp catalogue at hand. In Britain the Gibbons catalogues are standard reference works. Edward Stanley Gibbons pulled off one of the stamp trade's biggest coups.

Two sailors entered his store in Plymouth one day and offered him a parcel of Cape of Good Hope triangulars. Gibbons gave the sailors five pounds. They were delighted, having won the stamps in a shilling raffle in Cape Town and believing them to be worth little.

Gibbons sold the stamps individually for a total of about 500 pounds. That was a lot of money then but today the price would skyrocket.

The world's most valuable stamp is the one-cent 1856 black-on-magenta issue of British Guyana. Leading catalogues do not list a price for it because only one copy exists.

It was in the possession of a collector who demanded that his name be kept secret. Offers of up to \$100,000 have been made for it through tight-lipped intermediaries in the stamp business. It is said to be the only major Empire issue missing from the British royal collection. This stamp is

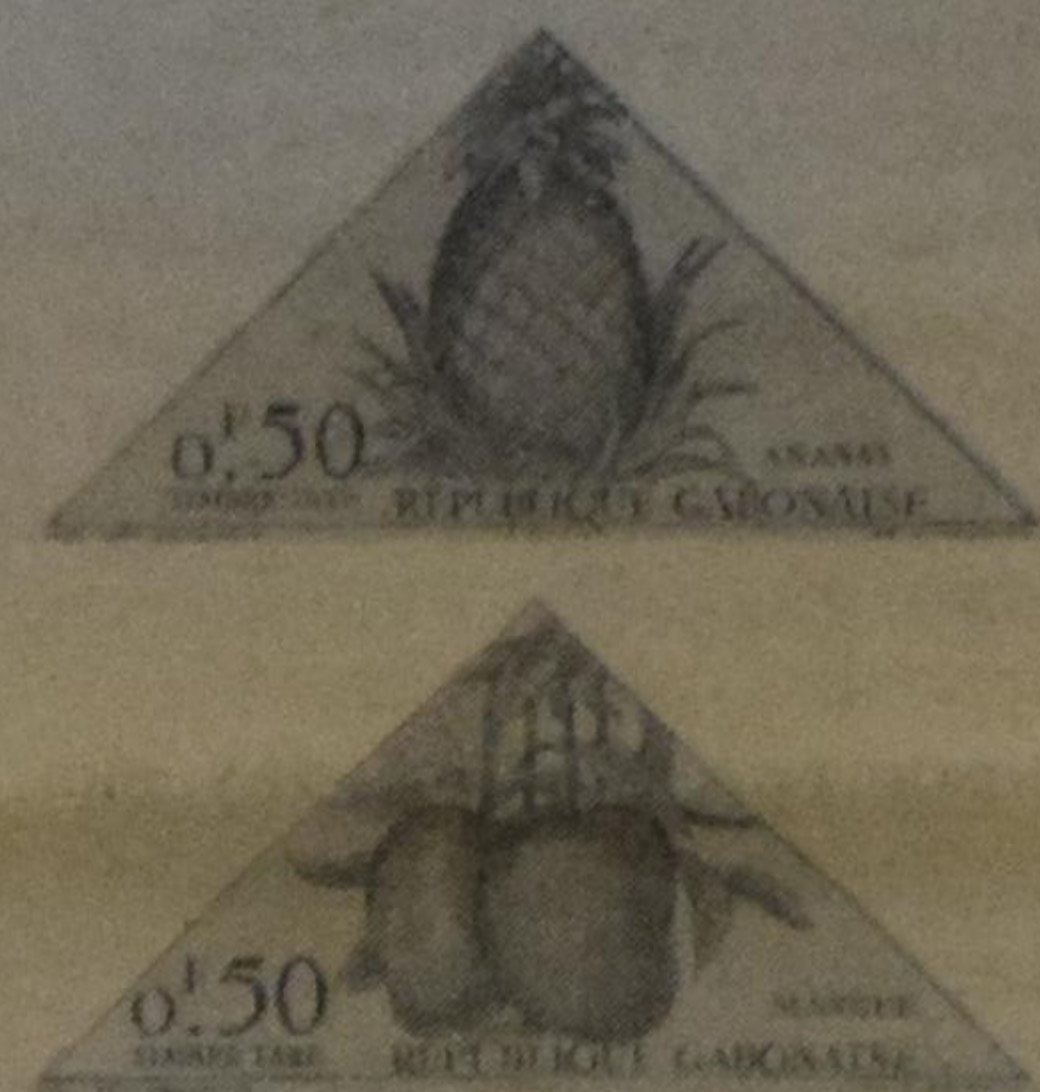
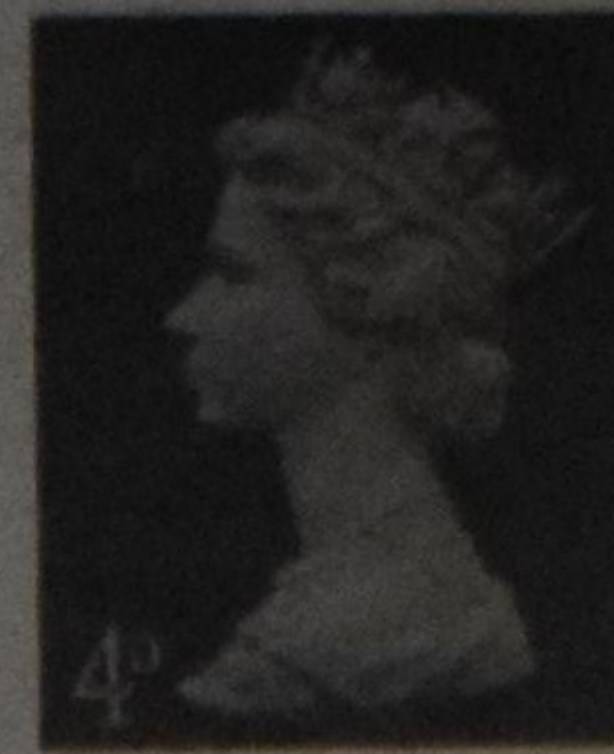
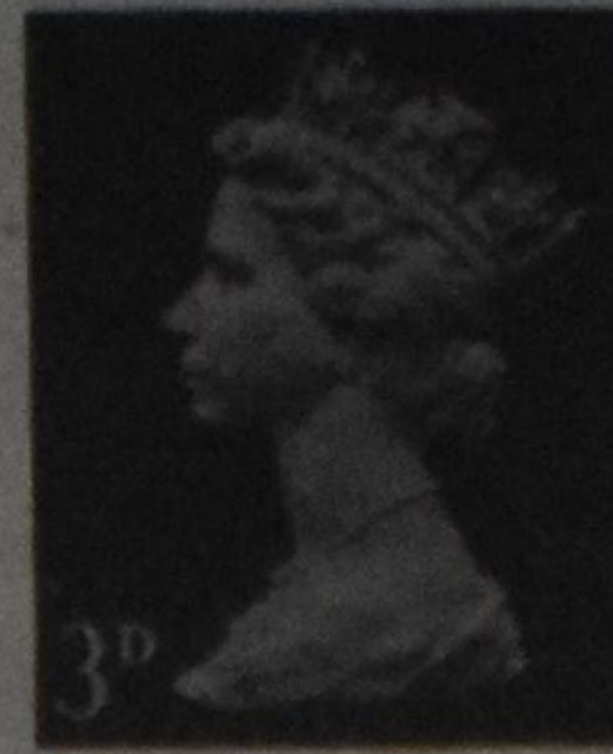
undoubtedly the most valuable object in the world for its size and weight.

The use of stamps as an advertising medium continues to grow. Canada used two 17-cent stamps to promote the start of the postal code system in 1979. The Montreal Olympics were publicized through many stamps in 1974, 1975 and 1976.

Stamps have been used in the U.S. to combat alcoholism, to publicize collective labour bargaining and to promote drug abuse prevention week.

As windows to the world, postage stamps will surely continue to be an intriguing aspect of our society.

*John McGowan is a free-lance writer from Scarborough, Ont.*



Stamps courtesy Grace Bowman

The 14 separate stamps which make up this block each form part of the complete reproduction of this ceramic mural by Argentine artist Alfredo Guido.

The stamps were produced for the International Exposition of Philatelists in 1980 in Buenos Aires and commemorate the city's 400th anniversary.



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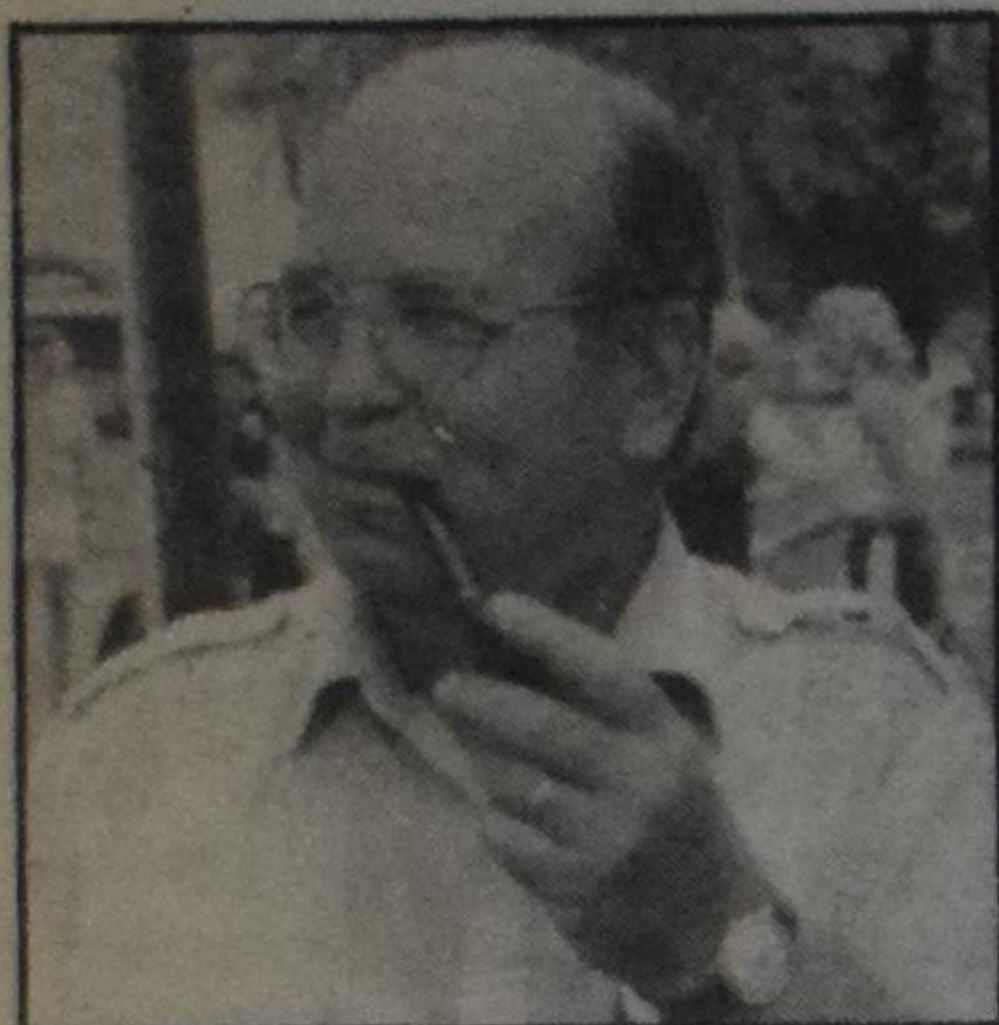
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## Abuse

Medical laboratories process patients much faster than doctor's offices. People walk in and out within 15 minutes. I wasn't so lucky this time: I had to undergo an unusual three-hour test. I didn't mind. Time flies with *Reader's Digest*, *Harrowsmith* and observing people. The receptionist treated me royally. I could sit in one of the two deep armchairs reserved for people who have to stay a while. I prepared for a restful reading period, interspersed with six blood-lettings.

Then two people stamped the snow off their feet in the little hallway. I looked up. They couldn't be husband and wife, I thought. She was a well-dressed, extremely well-endowed woman, with three chins and puffy cheeks behind which pierced tiny eyes. His head reached to her ample bosom barely; his scrawny, old man's face swivelled nervously on an elongated neck in which a prominent Adam's apple bobbed up and down with great intensity. Without saying a word she pointed to the floor, and obediently and carefully he placed his overshoes on the rubbermat. Then she pushed him into the waiting room and pointed to a chair. He sat down, hands on shaking knees.

Looking at the mighty fortress waddling to the receptionist's wicket, my knees began to shake too! She boomed his OHIP number into the startled face of the young girl, inquired as to why Bill's test should take such a (!)\*-) long time, and seemingly not satisfied with the receptionist's evasive answer, wanted to speak to the head nurse — now!!

### Snapped springs

My test wasn't as unusual as I thought it was. Bill too had to stay for three hours. I saw him close his eyes. Maybe he was praying (with the rest of us) that his commanding companion, who seemed to be much more in need of this test than he, would disappear. But she plunked into the other armchair and I heard its springs twang with irritation. Bill's legs began to move sideways rapidly. Maybe, like me, he had been an upholsterer at one time, and knew as I did, that several of the springs' tension ropes had snapped.

"Keep your legs still, you make me nervous," she

## Comment with a wink

Herman de Jong

whispered. Immediately Bill's legs discontinued their scissor-like motion. His hand moved to his shirt pocket. "Don't you dare to smoke here, you can't!" she hissed. A nurse called his number and quickly, belying her girth, she was out of the chair and shoving Bill ahead of her to the lab room.

The tall head nurse blocked her way. With icy voice she asked, "Do you have an appointment too, Mrs. Johnson?" Muttering under her breath, Mrs. Johnson turned, and in the process swept a bundle of magazines off the low table. As she plowed to her chair, not intending to pick them up, I knelt on the floor and gathered the magazines. No "thank-you" came from her pressed lips.

### 'Dummy'

Bill came back, trying to roll his sleeve down over the small bandage in the crook of his arm. "Keep your sleeve up, dummy, it may bleed right through the bandage; those nurses are always so careless." Bill sat down and stared down at the bandage. "Bill, give me a magazine." He jumped up.

"No, no, from that other pile." Bill looked at her helplessly. "Dummy, don't you see that table in the corner? Good grief, Bill, can't you read?" she snorted. "This is a magazine from 1985. Find me a 1990 magazine."

Again Bill stood up, searching frantically for the right magazine. Finally he found the one she would probably like. After he had presented it to her he sat down again. He sighed. Mrs. Johnson looked up. "Why are you sighing; I should sigh, sitting here in this dumb place because I can't let you out of my sight."

"I could have gone without you," whispered Bill.

"No, you couldn't have," said Mrs. Johnson without looking up from her magazine. "You wouldn't even have found the place."

It was quiet for a while. We were the only three left in the waiting room. I had wanted to interfere, but, well... I had myself become a little afraid to tackle this battleship. I looked at Bill. Suddenly he seemed to sit straighter.

I was called in for another prick. When I came back I noticed another change in Bill. His eyes, which had looked like those of a slobbering St. Bernard dog, were more

defiant. Maybe it was the presence of just one other man in the room that gave him the strength to stand up to her, just once.

His hand flew to his shirt pocket. Out came a pack of cigarettes. "You smoke, mister?" I shook my head.

"Not here," I smiled. "Let's go outside."

He nodded: "That's where smokers usually are nowadays."

"Bill," Mrs. Johnson scolded, "What's going on? You can't...!"

But shoulders straightened in his worn jacket, Bill was already at the door. I followed him. She grabbed my pantleg, tried to say something, but I pushed her hand away. Unlike Bill I snatched my overcoat from the hanger in the hallway.

### Defiance

We stood on the verandah. A cold wind and the sharp smoke made Bill cough terribly. I patted his shoulder. "You should have put your coat on," I said. He turned his face away from me in another wracking coughing spell. He seemed to shrivel and when he looked up

to me, there were tears in his eyes. I sensed that it wasn't the cold wind which had caused them.

"I'm a man; I'm a man, I'm not her kid," he said softly. I asked him why he didn't stand up to her. He shook his head. "How big is your wife," he asked. I felt immense pity rise within me when he brought his face closer to mine, as if he were afraid that even through the closed door she would hear him. "She just clobbers me with her big fists, but mister, I'm a man; a man. And now I'm gonna go home, I'll just show her, I'll just show her!"

I grabbed his arm. "You can't do that, Bill, what about these tests?" "I couldn't care

less." He walked away. Inside the door I heard a commotion. She came waddling outside, furious.

"Bill, come back," she hollered. Without turning around Bill raised both hands. The sleeves of his jacket fell away, showing bare, thin arms. With a ring of authority he shouted, "I'll walk home... you take the bus!"

I knew life for Bill and Mrs. Johnson would be rocky for a while.

*Herman de Jong lives in Jordan Station, Ont.*

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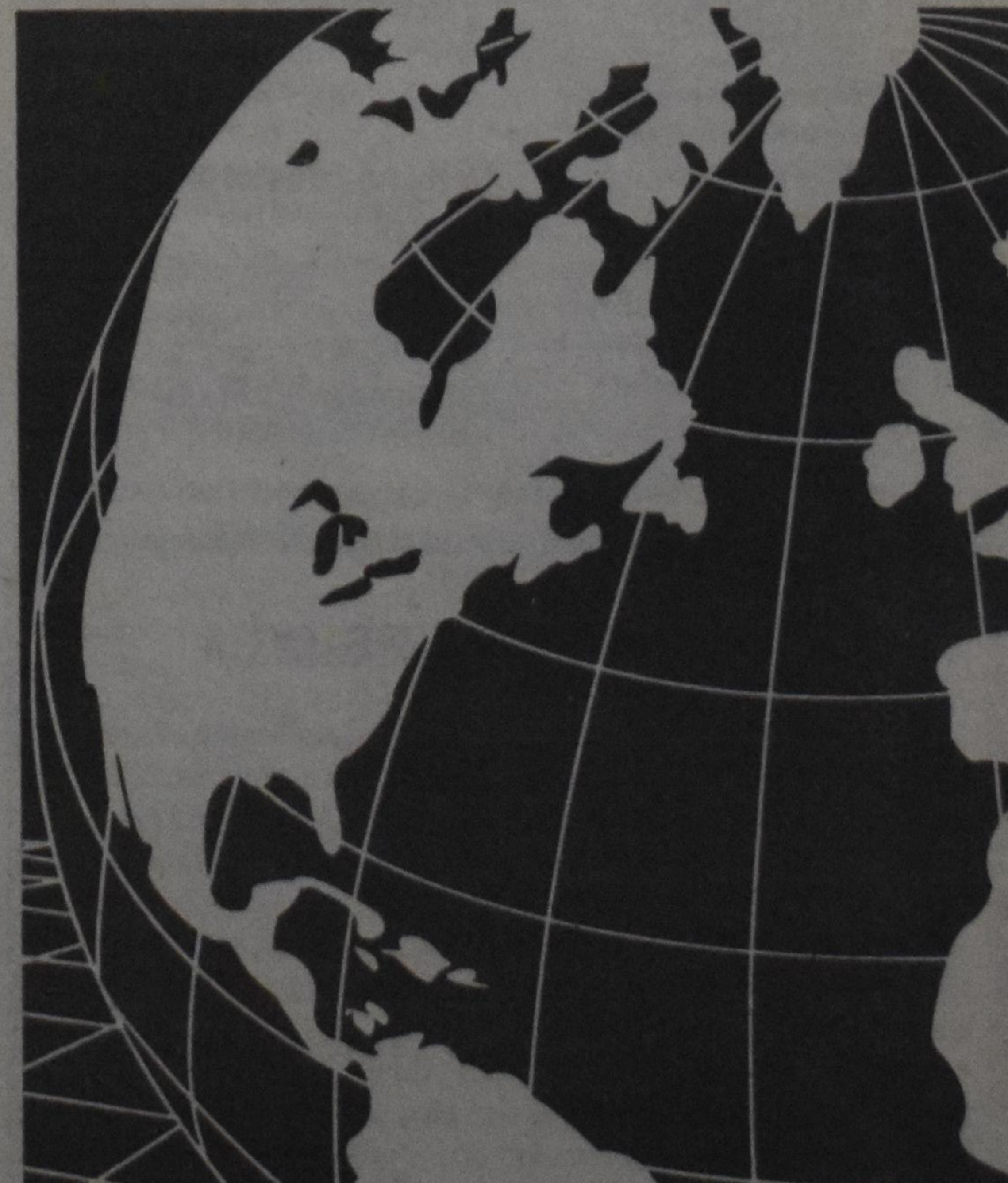


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## Convention '90

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### 36th National Convention

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The Cambridge Motor Hotel  
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**Business Session:**  
11:00 a.m. - 4:00 p.m.  
**Brunch:** 11:45 a.m.

**Standing Reception:**  
4:30 p.m.  
**Banquet:** 6:00 p.m.

**Keynote Address:**  
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Call (416) 249-7671 and specify CLAC.*



# SELFHELP Crafts creates togetherness for people from different churches

**Doris Daley**

NEW HAMBURG, Ont. — Since SELFHELP Crafts is a program of Mennonite Central Committee (MCC), it isn't surprising to find stores staffed by people with traditional Mennonite names like Penner, Sawatsky, Bergen or Zehr. But in a growing number of communities across Canada, customers are just as likely to encounter an O'Connor, Chan, Drysdale or Piasecki.

"We're delighted at the growing number of people from other denominations involved in SELFHELP Crafts," says Herman Neff, who directs SELFHELP Crafts Canada. "It is a program in which Christians from all backgrounds can work side by side to help others."

One area where a large number of non-Mennonite church members are involved is the Maritimes. "First of all, it's practical," says MCC and SELFHELP Crafts representative Brian Elliot. "There are less than 400 Mennonites in the Maritimes. We need all these other folks to make the program run here."

Not only do Baptists, Anglicans, Catholics and others become volunteers, he adds, "they become our friends. SELFHELP is a vehicle that makes ecumenicalism possible. It's good for Christians to work together."

Lynn Pearce, a Baptist and a volunteer buyer for Calgary's Global Village Crafts shop, agrees. "This is what Christians can and should be doing together. SELFHELP is a concrete way to help others. I enjoy sharing this practical demonstration of my faith with

others who feel the same way."

## Good to know others

Gloria Cashman, manager of the Global Handshake store in Courtenay, B.C., feels that interaction among church groups is a healthy by-product at the shop. "It's good for others to get to know us Mennonites, but it's equally good for us to get to know others. When we live in a predominantly Mennonite community, we tend to stick together. Our SELFHELP store is one place for volunteers, and customers, from different churches to interact."

Sometimes SELFHELP volunteer work provides individuals with their first close encounter of the Mennonite kind. This was true for Louise McDowell, a frequent volunteer at the Cambridge, Ont., shop. "I didn't know a lot about Mennonites then," she says about the time before she volunteered, "but I do now. I've met some really wonderful people at the store — both Mennonites and people from other denominations."

Baptist church member Keith Lewis of Petitcodiac, N.B., once thought that Mennonites were like the Amish and Hutterites. But those impressions changed through his volunteer work. "Now I know Mennonites don't all wear black hats or make quilts," he laughs.

## Why re-invent the wheel?

Sometimes whole congregations or groups support SELFHELP stores. A Lutheran group has opened a store in Owen Sound, Ont., as

has a multi-denominational group in Saint John, N.B.

One of the strongest denominational supporters in Ontario and Quebec is the Baptist church. In 1986 Baptist missionaries in Bolivia, realizing the urgent need for jobs in that country, wanted to help women market handknit items in Canada. A feasibility study brought Roger Cann of the Toronto-based Canadian Baptist Overseas Missionary Board to the New Hamburg

warehouse. When he reported about SELFHELP Crafts, recalls task group convenor Victoria Drysdale, the group asked, "Why should we re-invent the wheel when the Mennonites already have it rolling?"

The Baptists appointed an Overseas Handicrafts Coordinator for Ontario and Quebec, and now hold several sales a year.

Says Brian Elliot: "SELFHELP exists to help

craftspeople overseas, but the same tool is making good things happen here at home. We can't measure these benefits by adding up our sales receipts at the end of the day, but it feels good to have people from other church backgrounds involved in SELFHELP."



## Peter and Marja are



### Dear P & M:

*Our daughter has been going steady with a young man she met at work. The two of them are talking about getting married. We are happy for them but are somewhat concerned about his faith commitment. He comes to church with my daughter and she tells us that he has promised to continue going to church once they are married. Our problem is that we don't have complete confidence in his promise as long as it seems to be part of a marriage arrangement.*

*How can we deal with this matter without turning either of them away? Do we as parents have the right to question the couple?*

### Dear Not Sure:

Don't just talk *about* them; talk *with* them. Better yet, since your concerns are about this young man's commitment to the Lord, have a personal conversation with *him*.

One of our panelists told a story similar to yours where a father found an opportunity to speak privately to his daughter's fiancé. This father spoke from the heart about his own faith and then asked the young man two questions. "Do you love my daughter?" and "Do you love the Lord?"

Right now you have only heard of his commitment to the Lord from your daughter. It's second-hand information. A personal conversation could put your fears to rest and pave the way for a close relationship with your future son-in-law.

As to your present lack of confidence in his promise, you would much rather have him live up to your expectations than down to your reservations. Take him at his word and entrust them both to the Lord.

Ultimately, it's their decision and you need to communicate your unconditional love and support for them as a couple.

### Dear P & M:

*We have two wonderful children. My wife very much wants one or two more children. I also would like another child.*

*But I also have reservations about having more children. I wonder if we should bring another child into an overpopulated world, especially a North American child who demands far more of the world's resources than Third World children. Some will say that*

*Canada is not overpopulated and needs more people, but shouldn't this need be filled by increased immigration rather than propagation? There is certainly an abundance of people who want to immigrate to Canada.*

*Do you have any suggestions on how to resolve our dilemma of whether or not to have a third or even a fourth child?*

### Dear Socially Conscious:

We commend you for your social conscience. Your concerns are valid and all of us need to take these issues into account when making lifestyle decisions.

The only fault we find in your thinking process is that you have turned this into an either/or dilemma when, in fact, you could take a both/and approach. In other words, we think that you can have another child AND still address these other issues.

We have a concrete idea that may appeal to you. If or when you have a new baby, twin him or her (and each of your other two children for that matter) with a Third World child. As you rear your child at home, simultaneously sponsor a needy child abroad. Your whole family will be blessed by a decision that combines your desire for a larger family with your concern for Third World children.

Meanwhile, you can also join forces with others who are actively working to open Canada's doors to more refugees and immigrants. Become a member of Christian organizations like Citizens for Public Justice of World Vision; seek out a local group or committee which lobbies the government about the matters you've raised.

The burdens of the world are heavy but the Lord still invites you to work and live restfully. Be compassionate, take action where you can, but don't think that you have to solve all the world's problems.

A happy family is made up of children who are wanted by parents who will teach them the loving ways of the Lord. You seem to be that kind of a family and any children born to you will be wonderfully blessed by your love and sensitivities.

*Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Bert Witvoet.*

## Prayers requested

We regret to inform our readers that C.C. columnist Peter Slofstra suffered fractures to both legs when hit by a car at 6 a.m. on Thursday, March 1, while jogging. As we write this, Peter is undergoing surgery on his legs, and a hospital stay of at least six weeks is expected.

Peter's jogging companion, Sylvan Gerritsma, was also hit. He sustained a severe leg fracture and is undergoing intense and lengthy surgery.

Peter has been pastor of Jubilee Fellowship Christian Reformed Church in St. Catharines for two years. Prior to that he was campus pastor at the University of Western Ontario in London for six years and pastor of the Christian Reformed Church in Orillia, Ont., from 1977-1981.

Sylvan, who attends Jubilee, runs a business which supplies tools to companies and mechanics, is president of the Christian Labour Association of Canada (CLAC) and a member of the Committee for Contact with the Government, a standing committee of the Council of Christian Reformed Churches in Canada.

The C.C. staff asks for readers' prayers on behalf of Peter, Sylvan and their families. We commit them to God's care, praying for healing, strength and patience in the coming weeks.

C.C. Staff



Classified

Classified rates	Marriages	Anniversaries	Anniversaries	Obituaries
Births ..... \$30.00 Marriages & Engagements . \$35.00 Anniversaries ..... \$40.00 <b>2-column anniversaries .... \$80.00</b> Obituaries ..... \$40.00 Notes of thanks ..... \$30.00 Birthdays ..... \$30.00 All other one-column classified advertisements: \$12.50 per column inch. NOTE: Minimum fee is \$20.00. Letter under file number, \$30.00 extra. Photos: \$20.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) <b>Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</b>	<b>BOSMA-HOGEVEEN:</b> With joy and thankfulness to our heavenly Father, we, Albert and Helen Bosma of Hagersville, Ont., are happy to announce the marriage of our third daughter, <div>LISA MARIE to JAMES EDWARD</div> son of Andy and Dinie Hogeveen of Simcoe, Ont. The ceremony will take place, D.V., on March 24, 1990, at 2:30 p.m. in the Ebenezer Chr. Ref. Church, Jarvis, Ont. Pastor Sid Couperus officiating. Future address: R.R.#6, Guelph, ON N1H 6J3	Chatham Strathroy 1950 March 17 1990 With much joy in our hearts we are thankful to the Lord that we can celebrate with our parents and grandparents <div>JAKE and ALY ARENDS (nee Bos)</div> their 40th wedding anniversary. May the Lord continue to bless and keep you together for many more years. With love from your children and grandchildren: Minnie & Pete Boersma — Mt. Brydges, Ont. Mike, Doreen, Kevin, Darryl, Melinda Jerry & Marg Arends — Strathroy, Ont. Chris, Laura, Tim, Stephen John & Diane Arends — Strathroy, Ont. Will Jake & Janie Arends — St. Thomas, Ont. Joey, Jamie, Johnny, Jeffrey Charlie & Henny Arends — Melbourne, Ont. Susan, Marie, Arlene, Gregory Ron & Mary Arends — Strathroy, Ont. Cindy & Arnold Struyk — Wroxeter, Ont. Kyle Home address: 313 Helen Drive, Strathroy, ON N7G 3M6.	1945 1990 "I will counsel you and watch over you." (Psalm 32:8b) On March 21, 1990, the Lord willing, we hope to celebrate the 45th wedding anniversary of our parents and grandparents. <div>EGBERT and GERTRUDE RENKEMA (nee DeBoer)</div> It is our prayer that the Lord will continue to bless and keep them in his care. With love from their children and grandchildren. Winnie Vandendool (nee Renkema) now in heaven Tony & Joanne Vandendool — Clinton, Ont. Stephen, Charlene, Paul Vandendool Mike, Kathleen, Dan Verhoef Bill & Marg Horinga — Woodstock, Ont. Edward, Andrew, Mark Ross & Corrie Clark — Neustadt, Ont. Tracey, Donald, David John & Garma Markus — Beachville, Ont. Gerda, Greta, Jonathan, Peter Bert & Linda Renkema — Londesboro, Ont. Eric, Brenda, Colleen, Adam Albert & Christine Renkema — Embro, Ont. Karen, Angela, Nathan, Calvin, Leanne Ralph & Shirley Renkema — Woodstock, Ont. Brian, Craig, Timothy, Natalie An open house is planned on Saturday, March 24, 1990, from 2:00 to 4:00 p.m. at the Covenant Chr. Ref. Church, 410 Lansdowne Ave., Woodstock, Ont. Home address: 300 Leinster St., Woodstock, ON N4S 7E7	On January 26, 1990, our faithful member <div>ANN DEGRAAF</div> was called to be with her Lord. Her child-like faith and testimonies will always be remembered by the Men & Women Society of Brantford, Ont.  Suddenly, as the result of an accident, Gordon and Nancy Riegert went to be with the Lord. <div>GORDON EDWARD RIEGERT 1964 - February 11, 1990</div> <div>NANCY JOYCE RIEGERT (nee Van Hemert) 1965 - February 11, 1990</div> Beloved parents of 2½-year-old Jessica, and beloved children of Alex and Rin Van Hemert. Sister of Andrew, Richard and Claire. Remembered lovingly by grandparents Jacobus and Elze Van Hemert of Holland Marsh, Ont., and Daniel and Cornelia Vandersteen of St. Catharines, Ont.; many aunts, uncles and cousins. "And we know that in all things God works for the good of those who love him, who have been called according to his purpose." (Romans 8:28) Corresponding address: A. Van Hemert, 129 Eastman Cresc., Newmarket, Ont.
<b>OBITUARIES</b> Obituaries should be composed as they are to appear in <i>Calvinist Contact</i> . A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$40.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$12.50 per column inch.	<b>DIELEMAN-GOFORTH:</b> Mr. and Mrs. Jim Dieleman of Thamesville, Ont., are pleased to announce the marriage of their daughter, <div>KAREN MARIE to DENNIS PAUL</div> son of Mr. and Mrs. Arthur Goforth of Stratford, Ont. The ceremony will take place March 24, 1990, at 1:30 p.m., D.V., at Grace Chr. Ref. Church, Chatham, Ont., Rev. Martin Geleynse officiating. Future address: 55 Youngs St., Stratford, ON N5A 1J5	<b>Anniversaries</b>  Winnipeg, Kakabeka Falls, Man. Ont. 1950 February 21 1990 "And now these three remain: Faith, Hope and Love, but the greatest of these is Love." (1 Cor. 13:13) We praise God and give Him thanks for giving our parents (grandparents), <div>WIEBE and ANN HOOGSTEN (nee Kruizenga)</div> the gift of 40 years of marriage. We pray that He will continue to bless them and keep them in His care for each other and for us. Congratulations Mom and Dad! Robert & Marina Hoogsteen — Thunder Bay, Ont. Kevin, David Peter & Elena Hoogsteen — Thunder Bay, Ont. Roberta, Ian, Sheri Jean & Louie Costanzo — Thunder Bay, Ont. Louisa, Chris, Jenny Barbara & Rick Margarit — Thunder Bay, Ont. Lora-Leigh, Michael Arthur & Corinne Hoogsteen — Kakabeka Falls, Ont. Lindsey, Shannon, Dana, Billy Sonia Vander Vegte — Kakabeka Falls, Ont. Jason, Ashley Ken & Louise Hoogsteen — Hawkesburg, Ont. Kristen, Nicole, Melissa Gary & Sharon Hoogsteen — Thunder Bay, Ont. Michelle, Matthew Home address: Box 131, Kakabeka Falls, ON P0T 1W0	<b>Obituaries</b> "The Lord gave and the Lord hath taken away; may the name of the Lord be praised." (Job 1:21b) After a courageous battle with cancer, on February 23, 1990, the Lord called home to be with him, <div>JOHANNES ODINK</div> Beloved husband of the late Siemkje Odink (Roffel). Loved father and cherished grandfather of: Anita & Peter VandeSande — Ottawa, Ont. Diana & Jim Stewart (fiance) Peter & Kim VandeSande Betty & John Drent — Kinburn, Ont. Todd & Lori Carl & Betty Jo; Kathleen Gary & Anne — Dunrobin, Ont. Terrence, Jason Willi Scharf — Nepean, Ont. James, Tara Lyn John & Simone — Mountain, Ont. Julie, Sophie, Joshua, Simon Joan & Ralph Wilkie — Russell, Ont. Travis John, Andrew The funeral was held on Monday, February 26, 1990, at Calvin Chr. Ref. Church, Ottawa, Ont. The service was conducted by Rev. John Kerssies and Pastor Bryan Hummel.	<b>Personal</b>  Christian professional woman in her mid-30s, no dependants, outgoing personality, interested in a cozy home life and the outdoors, would like to meet a man with similar interests. Reply to file #2538, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.
<b>Thanks</b>  <b>VELDSTRA:</b> We would like to thank everyone who remembered us on our 40th wedding anniversary. Thank you for the best wishes, cards, flowers and gifts. Special thanks to God for such a beautiful occasion. John & Shirley Veldstra  <b>VERBURG:</b> We thank you very much for all the phone calls and the many, many cards we received for our 60th wedding anniversary. The Lord willing, we hope to see you all at the open house on June 23, 1990, from 2-5 p.m., at the school hall, Wellandport, Ont. Kees and An Verburg, Wellandport, Ont.	<b>Birth</b>  <b>RUBY:</b> G'Day mates! Mark and Elizabeth (nee Vanderheiden), are proud to announce the early but safe arrival of their first child, <div>BENJAMIN THOMAS</div> born February 15, 1990, at 12:05 a.m., in Melbourne, Australia. Thankful to God for this new life, proud grandparents Chad and Florence Ruby, Kitchener, Ont., and Martin and Ann Vanderheiden, Hamilton, Ont., send their love and congratulations. Mark and Elizabeth's address: 3/10 Wordsworth Ave., Clayton South, Vic 3169, Australia.	Holten (Ov.) Bowmanville, Ont. 1950 1990 With praise and thanksgiving to our Lord, we hope, the Lord willing, to celebrate with our parents, <div>BERT and RITA STAM (nee Hulsman)</div> their 40th wedding anniversary on March 23, 1990. "There are many who say, 'O, that we might see some good! Light up the light of thy countenance upon us, O Lord!'" (Psalm 4:6 RSV) All friends and relatives are invited to attend a celebration with us on Saturday, March 24, 1990, at 8:00 p.m. in the auditorium of the Knox Christian School in Bowmanville, Ont. Their children: Joanne & Keith Oosthoek — Kitchener, Ont. Tony & Jean Stam — Jarvis, Ont. Eric & Diane Stam — Fordwich, Ont. Henry & Evelyn Stam — Stratford, Ont. Jane & Peter Roach — Stroud, Ont. Bert & Harriet Stam — Bowmanville, Ont. Jackie & Orwin Bandstra — Bowmanville, Ont. and 15 grandchildren Home address: 3634 Old Scugog Rd., Bowmanville, ON L1C 4J2	<b>Accommodations</b>  Looking for one female to share house with two other females. West Hamilton Mountain location (near Chedoke Hospital and Mohawk College). Call (416) 388-3235 weekdays after 5 p.m. or weekends anytime.  Summer students or full-time working girls wanted to share accommodation in a house on Limeridge Rd. W. near West Fifth St., in Hamilton starting May 1st or June 1st, 1990. Also wanted full-time students or working girls starting September 1st, 1990. Please contact Sandra at (416) 527-1541 daily and (416) 388-3140 evenings.	<b>Teachers</b>  <b>AGASSIZ, B.C.: Agassiz Christian School</b> invites applications for the 1990/91 school year for the following positions: one <b>primary</b> position ( <b>Grade 1/2</b> ), one part-time position (85 per cent: 50 per cent <b>Kindergarten</b> and 35 per cent <b>administration relief, including French</b> ). Applicants with French/music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Tel. (604) 796-9310 (school) or (604) 796-3209 (home).
<b>Accommodations</b>  <b>Bed and Breakfast</b> Kom terug naar Nederland. Ukunt logeren aan de rand van Utrecht. F. 150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, the Neth. Tel. 011-31-304-43509.				<b>Teacher ads continue on the next page</b>



Classified

Teachers	Teachers	Teachers	Teachers	Teachers
<p><b>AYLMER, Ont.:</b> Immanuel Christian School invites applications for a definite opening at the junior level and a possible opening at the intermediate level. Preference will be given to those who possess the ability to teach Phys. Ed or French. Send letter of application and resume to: Andy VanderPloeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).</p>	<p><b>COBOURG, Ont.:</b> Northumberland Christian School has possible openings in the <b>primary</b> and <b>junior</b> grades (Grades 1-6). Consider joining our team in a scenic setting with a unique building. Send applications to: Northumberland Christian School, Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8. Or phone (416) 372-8766.</p>	<p><b>HOUSTON, B.C.:</b> Houston Christian School has several possible teaching positions open for the 1990/91 school year. Two full-time <b>primary teachers</b> and one full-time <b>intermediate teacher</b>. Please address all inquiries and applications to: H. Fritschy, Principal, Box 237, Houston, BC V0J 1Z0. Phone (604) 845-7736.</p>	<p><b>LONDON, Ont.:</b> London District Christian Secondary School has possible positions in <b>English, Art</b> and <b>Math</b> for the 1990-91 school year. Some training in special education would be an asset. Please send a letter of application, personal statement of faith and resume to: Mr. H. Kooy, c/o London District Christian Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Phone (519) 455-4360 (school).</p>	<p><b>SMITHERS, B.C.:</b> Bulkley Valley Christian School is a two campus CSI school situated in the beautiful Bulkley Valley of north-western B.C. It serves students from Kindergarten through Grade 12 and has an enrolment of just over 200. For the 1990/91 school year two teaching positions will be available, one full-time <b>primary (Grade 1)</b>, and one part-time <b>junior high</b>. There is also a possible opening for <b>Principal</b>. Please send applications and resumes to Rien Moeliker, Principal, P.O. Box 3635, Smithers, BC V0J 2N0. Direct your enquiries to him at (604) 847-4238, or to Glenn Ewald, Associate Principal at the elementary campus (604) 847-9833.</p>
<p><b>BOWMANVILLE, Ont.:</b> Due to increased enrolment, <b>Knox Christian School</b> invites applications for several teaching positions for the 1990/91 school year as follows: <b>Grade 1, Grade 3, Grade 6 or 7, special education</b>, and a <b>half-time French</b> position (this may be combined with any of the other openings). Please forward application and resume to the principal: Mr. W.M. Helmus, R.R.#1, Bowmanville, ON L1C 3K2. Tel. (416) 623-5871 (school) or (416) 623-6952 (home)</p>	<p><b>COTTAM, Ont.:</b> Emmanuel Christian Academy invites applications to fill vacancies in <b>Kindergarten, Grade 2/3 and Grade 5/6</b>. Training in French and/or Special Education would be most welcome. Please send resume to: Principal, c/o Emmanuel Christian Academy, Box 220, Cottam, ON N0R 1B0. Tel.: (519) 839-4874.</p>	<p><b>JARVIS, Ont.:</b> Jarvis District Christian School invites applications for possible openings in the <b>primary</b> and <b>junior</b> levels effective September 1990. We anticipate an enrolment of 250 pupils in our 10-classroom school. If you are interested in becoming part of an enthusiastic friendly staff and supportive community, please send your letter of application, resume and related material to: Garry Glasbergen, Principal, Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0. Phone (519) 587-4444 (school).</p>	<p><b>LONDON, Ont.:</b> London Parental Christian School has a definite opening for September 1990. The grade level has not yet been determined and we invite all beginning and experienced teachers to apply. Please indicate preferred grade level. A job sharing situation is also a possibility. Please send a letter of application and resume to: Mr. Herb Goodhooft, LPCS, 202 Clarke Rd., London, ON N5W 5E4</p>	<p><b>ST. THOMAS, Ont.:</b> Ebenezer Christian School invites applications for an opening in the <b>primary</b> grades effective September 1990. Please address inquiries to: T. De Koter, Principal, Ebenezer Christian School, 77 Fairview Ave., St. Thomas, ON N5R 4X7. Phone (519) 633-0690.</p>
<p><b>BOWMANVILLE, Ont.:</b> Durham Christian High School has a position open in <b>science</b> commencing September 1990. Teaching assignment includes possible combinations of biology, chemistry and computer classes. Interested applicants please send resume to: Ren Siebenga, Principal, c/o Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Tel. (416) 623-5940.</p>	<p><b>DRAYTON, Ont.:</b> Calvin Christian School, due to growth, requires a teacher for the <b>Grade 6/7</b> combination for the 1990/91 school year. Strength in art, phys. ed. and/or music are regarded as an asset. The ability to teach <b>French</b> is a requirement. Applications are also invited for a possible opening for a <b>Kindergarten</b> teacher. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).</p>	<p><b>KITCHENER, Ont.:</b> Laurentian Hills Christian School invites applications to fill possible vacancies at the <b>primary</b> or <b>intermediate</b> level for the 1990-91 school year. Please forward application to: Luke Janssen, Principal, c/o Laurentian Hill Christian School, Laurentian Dr., Kitchener, ON N2E 1C1. Phone: (519) 576-6700.</p>	<p><b>LUCKNOW, Ont.:</b> Lucknow and District Christian School is seeking applications for a possible part-time teaching position and a possible <b>primary</b> teaching position. Please send all resumes to: Lucknow District Christian School, Box 550, Lucknow, ON N0G 2H0 or phone (519) 528-2016.</p>	<p><b>TERRACE, B.C.:</b> Centennial Christian School invites applications from teachers for openings for Sept. 1990. In <b>Primary — Kindergarten, Grade 2</b>, and in <b>Intermediate — Grades 4, 5</b>. Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume, and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6.</p>
<p><b>BRAMPTON, Ont.:</b> John Knox Christian School invites applications for <b>primary/junior</b> positions beginning September 1990. Please send resume and/or inquiries to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.</p>	<p><b>DUNDAS, Ont.:</b> Calvin Christian School invites applications for a definite half-time <b>Kindergarten</b> position, and a possible full-time <b>Grade 3</b> position. Applications also invited for a 50 per cent <b>remedial education</b> position for the period January-June 1991 during a leave of absence. Please address all inquiries or applications to: Mr. Jack Zondag, 542 Ofield Rd. N., R.R.#2, Dundas, ON L9H 5E2 or call (416) 627-1411.</p>	<p><b>LACOMBE, Alta.:</b> Lacombe Christian School, approximately 300 students in K-9, located in Central Alberta, invites applications from teachers for September 1990. There is an opening in the upper elementary grades due to expansion, and an opening in <b>French</b> (4-9). Possible openings include positions in <b>Grade 1, Learning Assistance, and Junior High English</b>. Send resume to Wernart van Deventer, Principal, Lacombe Christian School, P.O. Box 1749, Lacombe, AB T0C 1S0. Phone (403) 782-6531.</p>	<p><b>ORILLIA, Ont.:</b> Orillia Christian School, a non-denominational school of 150 students in K-8, invites applications for several teaching positions for the 1990/91 school year. A full-time position at the <b>junior</b> level, a half-time position at the <b>intermediate</b> level and a possible full-time opening in the <b>primary</b> division. Abilities to teach phys ed and/or French are an asset. Address all applications and inquiries to: Mr. G. Kamphuis, Principal, Box 862, Orillia, ON L3V 1G6 or phone (705) 326-0532.</p>	<p><b>TRENTON, Ont.:</b> Trenton Christian School invites applications for the 1990-91 school year in the <b>primary</b> and <b>junior</b> areas. We will have possible openings in <b>Grades 1-3</b> (single grades), and in a <b>Grade 5/6</b> combination. Please send all applications to: Mr. Hugo Marcus, Trenton Christian School, Trenton, ON K8V 5N9.</p>
<p><b>BRANTFORD, Ont.:</b> Brantford Christian School invites applications for a <b>Grade 5/6</b> teaching position commencing September 1990. Ability to teach French would be considered an asset. Please send resumes to: Mr. C. VanderVeen, Principal, c/o Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Tel.: (519) 752-0433 (school) (519) 752-4100 (home)</p>	<p><b>DUNNVILLE, Ont.:</b> Looking for a change of school? Looking for your first teaching position? <b>Dunnville Christian School</b> (expected enrolment 175) is anticipating vacancies in the <b>Primary, Junior, and Intermediate</b> levels for the 1990-1991 school year. Please apply to the principal, Mr. Wm. R. Rang, c/o Dunnville Christian School, R.R.#1, Dunnville, ON N1A 2W1.</p>	<p><b>LACOMBE, Alta.:</b> Central Alberta Christian High School, serving the communities of Lacombe, Red Deer, Ponoka, Rimbey, and Rocky Mountain House, requires additional Christian teachers for any combination of the following areas beginning in 1990-1991: <b>Social Studies, English, French, Math, Science, and Religious Studies</b>. Experienced individuals with energy, a willingness to grow professionally with a new school, and also work with extra-curricular activities, are encouraged to apply to: Central Alberta Christian High School, Lacombe, AB T0C 1S0, Attention: Jack Vanden Pol. School phone: (403) 782-4535.</p>	<p><b>RENFREW, Ont.:</b> Renfrew Christian School is in need of a <b>teaching principal</b> beginning September 1990. Please contact Hank Schaly, Principal at: Renfrew Christian School, Box 818, Renfrew, ON K7V 4H2.</p>	<p><b>VANCOUVER, B.C.:</b> Vancouver Christian School is expecting openings in the <b>primary</b> and <b>intermediate</b> grades for the 1990/1991 school year. Computer education experience would be an asset. One intermediate position has the potential of developing into an administrative position as we begin to develop a Junior High program. We expect to begin our Grade 8 class in the 1991/92 school year. Interested applicants should submit resumes to: Ron Donkersloot, Principal, Vancouver Christian School, 3496 Mons Dr., Vancouver, BC V5M 3E6. Inquiries please call (604) 435-3113.</p>
<p><b>CHATHAM, Ont.:</b> Chatham District Christian High School invites applications for those interested in teaching <b>science</b> or <b>English</b>. Effective Sept. 1990. Please address inquiries or applications to: Mr. F. Spoelstra, Principal, c/o Chatham District Christian High School, 90 Park Ave. E., Chatham, ON N7M 3V4. Or phone (519) 352-4591.</p>	<p><b>GUELPH, Ont.:</b> John Calvin Christian School situated in a beautiful university setting invites applications for possible openings at <b>junior and intermediate</b> levels. Consider becoming part of our growing Christian community. Send inquiries and/or applications to: Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8. Or call (519) 824-8860 (school) or (519) 836-6507 (home).</p>	<p><b>LINDSAY, Ont.:</b> Heritage Christian School seeks teachers for <b>French</b> and <b>primary level</b> for September 1990. Personal commitment to Christ — and Ontario Teacher's Certificate, or equivalent are essential. Call Bob Moore at (705) 324-8363 or write to: 159 Colborne St. W., Lindsay, ON K9V 5Z8.</p>	<p><b>ROCKY MTN. HOUSE, Alta.:</b> Rocky Christian School requires more <b>primary teachers</b> due to expansion. Please send your resume and statement of faith to Evert Vroon, Principal, 5204-54 Ave., Rocky Mtn. House, AB T0M 1T3</p>	<p><b>WALLACEBURG, Ont.:</b> Wallaceburg Christian School announces a definite opening for a small 1/2 class. Wallaceburg is a growing interdenominational school of about 90 students with excellent community support. Send inquiries and applications to: Mr. Trevor Tristram, Principal, 693 Albert St., Wallaceburg, ON N8A 1Y8.</p>
<p><b>CHATHAM, Ont.:</b> Calvin Christian School invites applications for a <b>Grade 2</b> teacher for 1990-91. Position will be either full-time or half-time. Direct inquiries and applications to: Rick Klooster, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5. Tel. (519) 352-4980.</p>	<p><b>HOLLAND MARSH, Ont.:</b> Holland Marsh District Christian School has a definite opening in <b>Grade 1</b> and possible openings in the <b>senior grades</b>. Do you have gifts of <b>music, French</b> and/or <b>Phys. Ed.</b> which you could share with us? If led to apply, please direct letters to: Mrs. C. Bootsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.</p>	<p><b>LISTOWEL, Ont.:</b> Listowel Christian School requires teachers for the 1990/91 school year. We have openings in the <b>junior</b> and <b>intermediate</b> level and a part-time position in <b>Grade 7/8</b>. Please forward resume and application to: Mr. Arnold Deelstra, Principal, Listowel Christian School, Box 151, Listowel, ON N4W 3H2. Tel. (519) 291-3086 (school) or (519) 356-9056 (home).</p>	<p><b>SARNIA, Ont.:</b> Sarnia Christian School invites applications from qualified teachers for the following teaching positions for September 1990. One teacher for <b>Kindergarten</b>, one teacher for a <b>primary</b> grade, one teacher for <b>Grade 7</b>, and additional possible positions in the <b>junior grades</b>. Interested applicants please send resume/inquiries to: Peter Weening, Principal, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone (519) 383-7750 (school), (519) 542-5518 (home).</p>	<p><b>WOODSTOCK, Ont.:</b> John Knox Christian School. We will have openings in the <b>primary</b> and <b>junior</b> divisions for the 1990/91 school year. Please direct your application and resume to: Mr. R. VanderPloeg, Principal, John Knox Christian School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone (519) 539-1492 (school) or (519) 539-2117 (home).</p>
<p><b>CLINTON, Ont.:</b> Clinton and District Christian School is in need of a teacher starting September 1990. Grade level can be discussed. Please send application and resume to the principal, Mr. R. Schuurman, c/o Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. School (519) 482-7851, home (519) 482-7088.</p>	<p><b>HOUSTON, B.C.:</b> Houston Christian School has a possible opening for <b>Principal</b> for the 1990/91 school year. The position includes some teaching responsibilities. Please address all inquiries and applications to: H. Fritschy, Principal, Box 237, Houston, BC V0J 1Z0. Phone (604) 845-7736.</p>		<p><b>STRATHROY, Ont.:</b> John Calvin Christian School will have a full-time position available for the 1990-91 school year at the <b>junior</b> and <b>intermediate</b> level. If you are interested in joining an exciting staff and school community in the heart of Southwestern Ontario, please send your resume to: Mr. Henry Wiersema, Principal, c/o John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone (519) 289-5562 (home) or (519) 245-1934 (school).</p>	<p><b>Teachers continued on next page.</b></p>







# Classified/Events

Miscellaneous	Help Wanted	Help Wanted	Help Wanted	Help Wanted
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### The Christian Labour Association of Canada

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**Christian Labour Association of Canada**  
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Attention: Ed Grootenboer, Executive Director

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Events	Events
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### Christ will build his church

Saturday, March 17, 1990 Redeemer College Ancaster, Ontario	Saturday, March 24, 1990 Cook Theological Conf. Center 708 South Lindon Lane Tempe, Arizona
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Conference times in both locations will be from 9:00 a.m. to 2:30 p.m. Cost for the day (lunch is included): \$20.00 (Canadian); \$15.00 (U.S.). Second member of family: \$10.00

#### Participants

<b>at Redeemer</b> Henry De Bolster, devotions Robert Grossmann, worship Jerome Julien, preaching Nelson Kloosterman, church order	<b>in Tempe, AZ</b> H. Dexter Clark, devotions Mark Vander Hart, Malachi Cornel Venema, creeds
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### Pastoral Assistant

The Consistory of Trinity Christian Reformed Church of St. Catharines, Ont., is in need of a **pastoral assistant** to work mainly in the area of **Youth Ministry and Education**. Applicant need not be ordained. Please write or call:

**Teun Hunse, Clerk**  
99 Scott St., St. Catharines, ON L2N 1G8  
Tel. (416) 684-3526 (home)  
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Vacations	Vacations
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### LOOK FOR EDUCATION ISSUE NEXT WEEK

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### Celebration in Listowel

Acknowledging the goodness of God, the Bethel Christian Reformed Church of Listowel, Ont., cordially invites all former members and interested others, to attend any or all of the following special dedication events for our new sanctuary and education wing.

- ★ **Tuesday, March 27, 8 p.m.**  
Dedication Service
- ★ **Thursday, March 29, 10 a.m. - 9 p.m.**  
Open House with special Seniors Tea from 3 - 4:30 p.m.
- ★ **Friday, March 30, 8 p.m.**  
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- ★ **Sunday, April 1, 10 a.m.**  
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Report on Sexual Abuse

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Calendar of Events

Mar. 3-16	Dutch trumpeters Henk-Jan & Herman Drost in concert with organist Willem van Suijdam. Mar. 3: Covenant CRC, St. Catharines, Ont.; Mar. 5: CRC, Mount Brydges, Ont.; Mar. 6: First CRC, Drayton, Ont.; Mar. 7: First CRC, Barrie, Ont.; Mar. 8: Maranatha CRC, Bowmanville, Ont.; Mar. 9: Calvin CRC, Dundas, Ont.; Mar. 10: Islington United, Etobicoke, Ont.; Mar. 12: CRC, Holland Marsh, Ont.; Mar. 15: Rehoboth Can. Ref. Church, Burlington, Ont.; Mar. 16: Second CRC, Brampton, Ont.	Mar. 30	p.m., CRC, Georgetown, Ont. For info. call (519) 837-1620 (day) or 338-3214 (p.m.). Beverly Hadland presents "Hang on to your hormones," an honest, open discussion of teen sexuality advocating chastity. At 8 p.m., Redeemer College, Ancaster, Ont.
Mar. 11	Watch CBC's "Meeting Place" at 12 noon. Worship service from First CRC, Montreal, Que.	Mar. 30	The Woodstock Dutch theatre presents: "De onbetaalbare loodgieter," at 8 p.m., Collegiate Auditorium, Woodstock, Ont. Tickets at \$6 at the door. For info. call Jasper Vanderbas at (519) 462-2866.
Mar. 21	RCBPO Oshawa Chapter breakfast meeting. For info. call Ann Dekker or Henry Meinema.	Mar. 31	Redeemer College music major, Carolyn Stronks, in recital (piano and flute) at 8 p.m. Redeemer College, Ancaster, Ont.
Mar. 22-May 26	"Stratum Super Stratum" — An exhibit of art by graduating art majors Karen Koomans, Diane Nyman and Carine Schuurman at Redeemer College, Ancaster, Ont. Opening, Mar. 22, 8 p.m. Everyone is invited.	Mar. 31	Spring meeting of Christian Horizons, 10:30-2:30 p.m., at 384 Arthur St., Elmira, Ont. Workshop led by Mrs. Nancy Smail. \$8.00 registration. For info. call (416) 637-9151 (daytime).
Mar. 23	The inauguration and public inaugural address of Redeemer College's professor of English, Mr. Hugh Cook, for full professorship. At 8 p.m., Redeemer College, Ancaster, Ont.	Mar. 31	Organ recital by Andre Knevel at 8 p.m., Central Presbyt. Church, Charlton & Hess, Hamilton, Ont.
Mar. 24	Spring concert by the Wellandport Choir, at 8 p.m., Bethany CRC, Fenwick, Ont.	Mar. 31	Calvin College Capella in concert at Covenant CRC, St. Catharines, Ont., 8 p.m.
Mar. 24	Organ recital by Andre Knevel at 8 p.m., Mountainview CRC, Grimsby, Ont.	Apr. 3-4	RCBPO Sixth Annual Convention, Niagara Falls, Ont. Speakers: Dr. Harold Lindsell and Dr. John Redekop. For info. call (416) 524-1203.
Mar. 24	Organ recital by John W. Vandertuin at 7:30 p.m., James St. Baptist Church, Hamilton, Ont.	Apr. 5-7	The tragedy/comedy, Henry IV, by Luigi Pirandello, will be presented by the Redeemer College Theatre Arts department. For tickets and info. call (416) 648-2131.
Mar. 27	Public lecture with Tony Campolo, author and internationally renowned youth speaker at 8 p.m., Redeemer College, Ancaster, Ont. For tickets and information call (416) 648-2131.	Apr. 6	Organ recital by John W. Vandertuin, 8 p.m., Trinity Lutheran, Ayrton, Ont.
Mar. 29	CFFO Prov. Board meets from 10 a.m. - 4	Apr. 6	Fryske Joun! Om 8 ure stille wy an Fryske joun halde yn de Christelike Skoalle, hoek fan Exmouth & Pontiac, Sarnia, Ont.
		Apr. 6	CCM meeting at 8 p.m., CRC, Listowel, Ont. Speaker: Rev. Warren Lammers on: "Do we believe in miracles?" For info. call (519) 523-4325.



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Look for Education Issue next week.

Church news

Christian Reformed Church

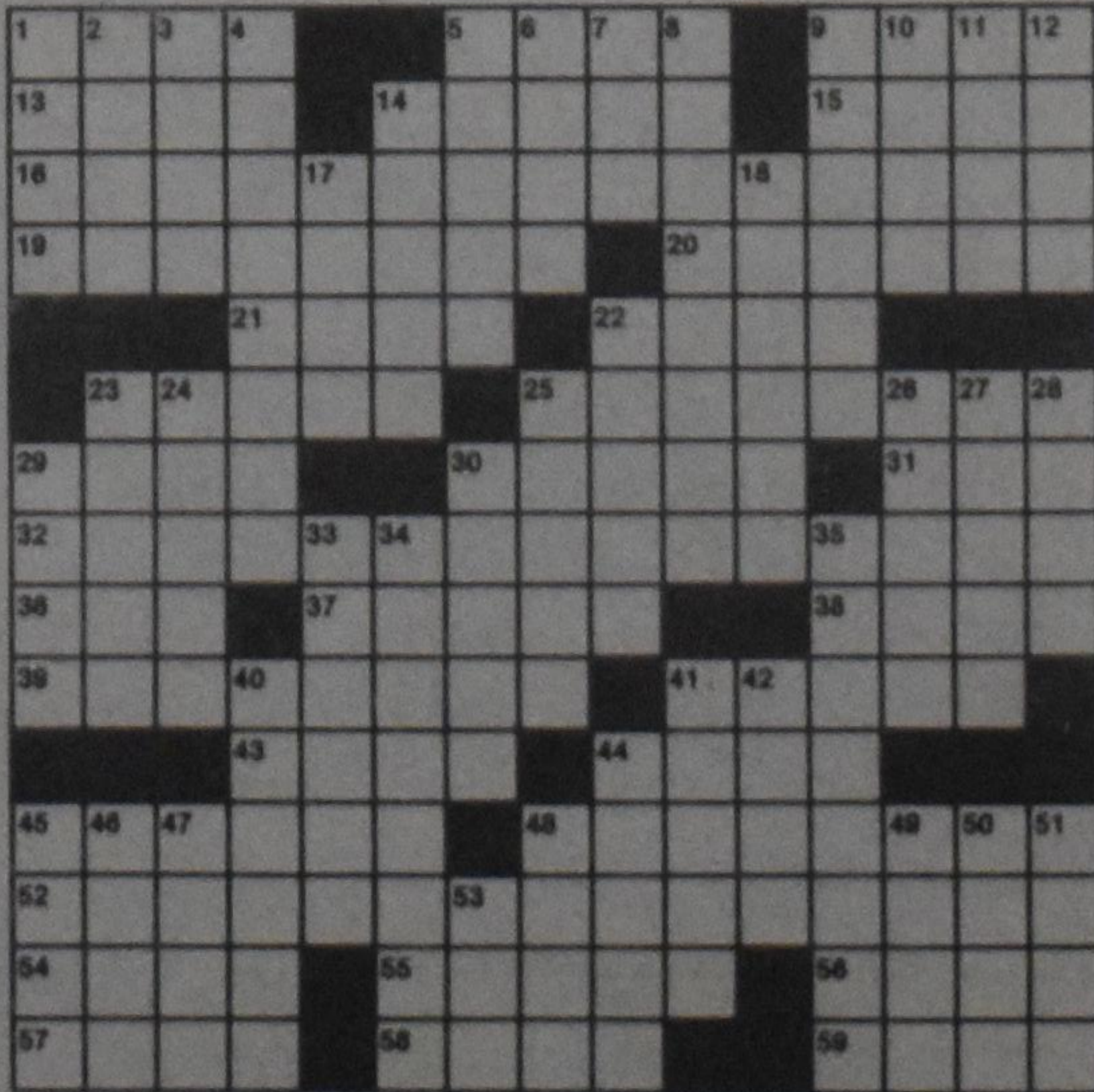
Address change  
Christian Reformed Church of Brooks, Alta., 1104 Fraser Ave., W., Brooks, AB T0J 0J0; effective immediately.

Weekly Crossword

by George Urquhart

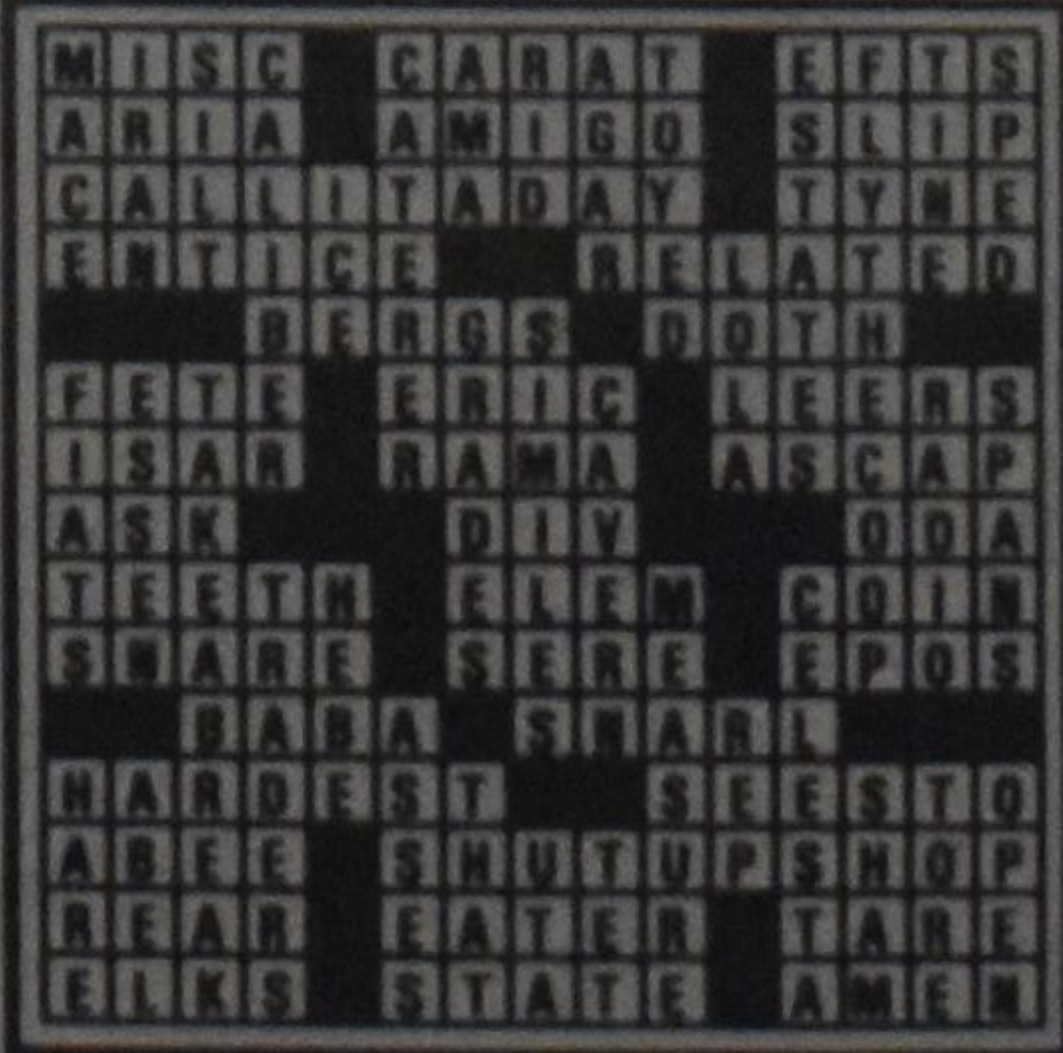
- ACROSS
- 1 Additional abbr.  
5 Breakfast food  
9 Upon  
13 Jason's ship  
14 Br. author  
15 Mrs. Charles  
16 Prepare for battle!  
19 Without fasteners  
20 Cigarettes  
21 Whirlpool  
22 Goad  
23 Like beer  
25 Rustics  
29 Philippine sea  
30 Bandleader Shaw  
31 Before  
32 Horse race bets  
36 One — time  
37 Mistreat  
38 Painting and sculpture  
39 Refuses to quit  
41 Old Roman god  
43 In the past  
44 Await settlement  
45 Gucci  
48 Some bridge scores  
52 Dog  
54 Rose's love  
55 Foul  
56 Lollobrigida  
57 Fabric worker  
58 H.H. Munro  
59 Wager factor

- DOWN
- 1 "To — His Own"  
2 Small group  
3 Farming prefix  
4 Jailed  
5 A Ross  
6 Stadium sounds  
7 Summer cooler



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Last Week's Puzzle



- 44 Ms LaBelle  
45 Mild oath  
46 "— Dick"  
47 Nastase  
48 Brew coffee  
49 Enthusiastic  
50 Furnish  
51 Sp. women: abbr.  
53 Watercourse



Books

Robert VanderVennen, book review editor

Hope for the alcoholic

*Getting Them Sober, Volumes 1, 2 and 3, by Toby Rice Drews. South Plainfield, New Jersey: Bridge Publishing, Inc., 1983; softcover. Reviewed by Patricia Vis, a member of the Hamilton (Ontario) Outreach Team, a service to alcoholics and their families.*

We of the Family Outreach Teams strongly recommend these volumes to people who reach out to us for help, and they have been very helpful to many.

*Getting Them Sober, Volume 1*, is an answered prayer for anyone who lives in an alcoholic world. The bright light of hope shines through every page.

Toby Rice Drews indicates that as the family deals with and gains more and more

understanding of the disease, the alcoholic has an 80 per cent better chance to recover. The author deals with the love-hate relationships involved, and how confusing that can be for the persons caught up in this situation. Page after page lends insight into both the family and the alcoholic. The book is well-written and to the point.

Volume 2 begins with a chapter devoted to spouses (with children still at home) living with a drinking or non-drinking alcoholic. It shows how each member is affected by the alcoholism, and points out the need for Al-Anon and Alateen, as well as for Alcoholics Anonymous.

A chapter deals with grown children of alcoholics and shows how the alcoholic home of their youth affects them in

later life. It not only identifies the problems but gives encouragement and shows ways to deal with and improve the situation. Intervention is also discussed and explained as one way to help the alcoholic to admit that he or she has a problem and needs to go into recovery. This excellent book is very easy to understand.

Family disease

Volume 3 is a powerful book which reinforces the fact that alcoholism is cunning, baffling and powerful. The plain truth stated throughout the book is that alcoholism is a family disease. People living in the alcoholic world are just as sick as the alcoholic and need to recover too.

This volume includes a special section called "The 350 Secondary Diseases and Disorders of Alcoholism." Alcoholism is called the great

"masquerader" which can cause many other physical and mental problems, from skin rashes and mood swings to complete physical deterioration as a direct result of alcoholism.

Reading this book was a

positive step in my recovery, and I would recommend that everyone read and digest all of these books. Find out how you can get off this merry-go-round and live the life that Jesus offers us.



Friends of God

Wayne Brouwer

Sinful silence

*"I said ..., 'I will put a muzzle on my mouth as long as the wicked are in my presence.' But when I was silent and still not even saying anything good, my anguish increased." (Psalm 39:1-2)*

Thomas Macaulay was a Scottish statesman and historian during the last century. He was also known for his incredible ability to talk constantly about anything and everything, and sometimes even nothing! Everyone knew Macaulay by his tongue!

Late in his life, after some years in government service in India, he returned to England. But his friends thought he had changed. "His enemies might have said before that he talked rather too much," said Sydney Smith, "but now he has occasional flashes of silence that make his conversation perfectly delightful!"

Once, after a brief break in a lengthy and tedious debate at the annual meeting of the Christian Reformed synod, one of the delegates led in devotions. He brought down the house with laughter when he read this proverb of Solomon: "Even a fool is thought wise if he keeps silent, and discerning if he holds his tongue!" (17:28)

Perhaps there was some wisdom among the ancient Romans who considered Mercury the god of orators. He was also the deity who presided over commerce and banking ... and thieves! The words of the wise can be treasure in the storehouses of the mind. But boring conversation can also rob us of time and enthusiasm.

Comforting quiet

Ralph Waldo Emerson and Thomas Carlyle were both great writers. Each knew the value of delightful speech, and each was a master at crafting words. Yet one evening when Emerson called on Carlyle, he was merely given a pipe to smoke, and the two sat in perfect silence for an entire evening. When Emerson left, they parted at the door with a handshake and brief compliments on the wonderful hours they had spent together.

There can be comfort in silence, particularly in times of reflection or grief. The story is told of a young girl who lost her playmate, Jennifer, in a tragic auto accident. The day after the funeral, the girl disappeared for hours. When she finally came home her mother asked her where she'd been.

"I went to Jennifer's place and comforted her Mommy."

"What did you say to her to comfort her?" asked the mother quietly.

"Well," she answered, "I didn't know what to say, so I just crawled up into her lap and helped her cry."

Tragic silence

But sometimes silence can be cruel. Robert Louis Stevenson wrote: "The cruelest lies are often told in silence." And he was right. Martin Niemoeller knew how right he was. After surviving Hitler's Dachau death camp during World War II, he hung his head and said:

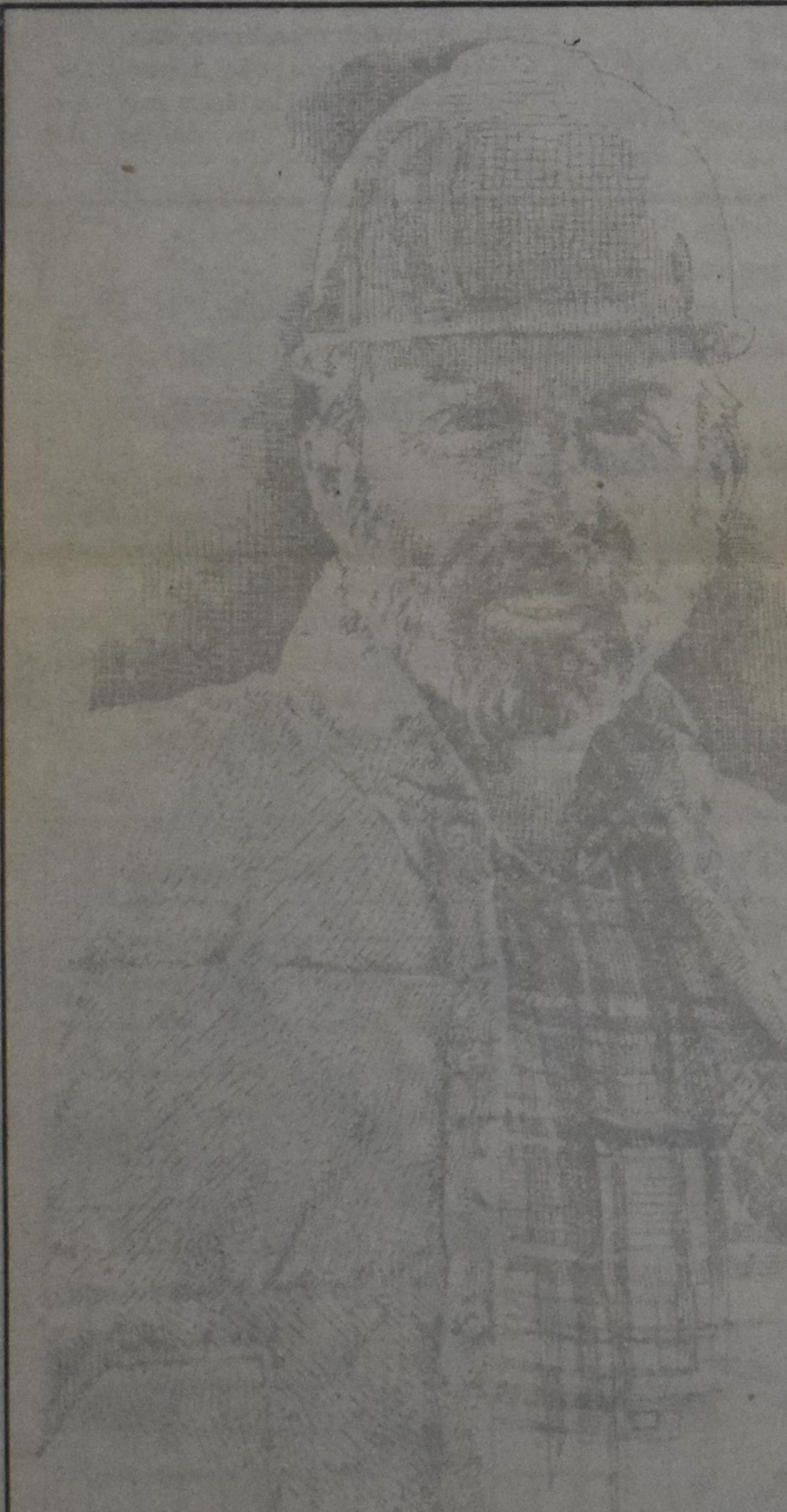
*First the Nazis came for the communists,  
and I didn't speak up because I wasn't a communist.  
Then they came for the Jews,  
and I didn't speak up because I wasn't a Jew.  
Then they came for the trade unionists,  
and I didn't speak up because I wasn't a trade unionist.  
Then they came for the Catholics,  
and I was a Protestant, so I didn't speak up.  
Then they came for me...*

*By that time there was no one left to speak up for me!*

Silence is not always golden. David learned that. For those who know the ways of God, the ways of life and light, to keep silent in the face of evil is tragic and cruel.

What have you said today?

*Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.*



“What difference does a will make?”

The Back to God Hour is offering a free booklet which gives a detailed explanation of what is involved in making a will. It includes definitions of terminology and shows what happens when you make a will and when you don't. A fact summary section is included to help you gather data for your attorney.

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